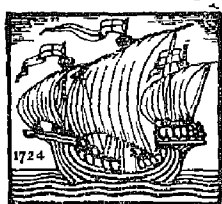


LIVING WITH HISTORY

BOOK ONE
The Beginnings of History

BY
ERNEST SHORT

ILLUSTRATED BY BIP PARES



LONGMANS

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CONTENTS

PART ONE

	PAGE
1 WHAT IS HISTORY?	I
2 BEFORE-HISTORY FOOD HUNTERS	5
3 DOWNLAND BRITONS	11
4 BEFORE-HISTORY MARKETS	15
5 THE TEMPLE OF THE SUN GOD	19
6 BEFORE-HISTORY JOHN SMITH	23
7 JULIUS CAESAR, ROMAN GENERAL	27
8 WHAT THE ROMANS DID FOR BRITAIN	31
9 CHRISTIANITY COMES TO BRITAIN	35
10 COMING OF THE ANGLO-SAXONS	39
11 CHRISTIANITY RETURNS	45
12 KING ALFRED THE GREAT	49
13 TERMINAL SUMMARY	54

PART TWO

14 THE DANISH CONQUEST	57
15 THE STORY OF BEOWULF	61
16 THE NORMAN CONQUEST	65
17 WHAT WILLIAM DID FOR ENGLAND	69
18 HENRY II AND THOMAS A BECKET	73
19 RICHARD THE CRUSADER	77
20 SIR FULK THE RED	81
21 THE TWO EDWARDS	85
22 HENRY V OF AGINCOURT	89

	PAGE
23 HOW THE ENGLISH LEFT FRANCE	93
24 HENRY AND MARGARET	97
25 THE DAYS OF THE TUDOR ROSE	101
26 TERMINAL SUMMARY	105

PART THREE

27 VILLAGE LIFE IN DOOMSDAY TIMES	109
28 A FEUDAL LORD	112
29 RAHERE, CHURCH-BUILDER	115
30 AN OLD CHURCH	119
31 A MONASTERY IN THE MIDDLE AGES	123
32 ABBOT SAMSON AND MONK JOCELIN	127
33 SIR RICHARD WHITTINGTON	131
34 THE POET CHAUCER	135
35 A SCHOOLBOY IN CHAUCER'S TIME	139
36 EARLY ENGLISH PLAYS AND CAROLS	143
37 EARLY ENGLISH SONG AND MUSIC	147
38 COLUMBUS FINDS AMERICA	153
39 ANNUAL SUMMARY	156



PART ONE

I

WHAT IS HISTORY?

WHAT is this thing, History? We must know what a thing is before we can begin to learn about it. Well, History is just a story, but it is a story of a special kind. History might be called "your" story or "my" story, as it is the story of every one of us, if we look upon ourselves as a part of all the people in the world. Any history lesson is nothing but a bit of a long and exciting story which tells us how boys and girls, men and women, lived "Once Upon a Time."

The story in this book is not the story of *all* the peoples in the world. It is the story of people who have lived in England, Scotland, Ireland, and Wales; that is to say, those who have lived in our own country. We will call these people Britons—BRITONS. This book is the history of the British people, because it tells the story of people who have lived in Britain—BRITAIN.

THE BEFORE-HISTORY BRITON

Every story should have a beginning, for what we want to know is how the end was reached, and there can be no end without a beginning. The very first Briton of whom we know anything lived in Sussex, at a place called Piltdown. You can see his skull in the Natural History



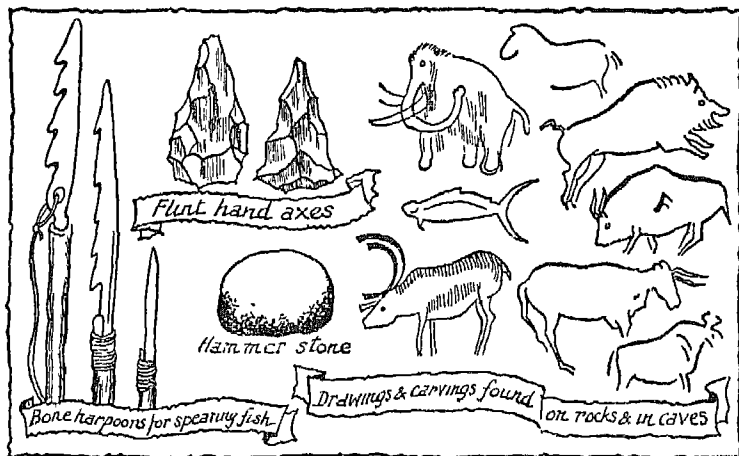
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Museum, South Kensington, together with some of the flint tools which such a man used. Piltdown man lived so long ago that only a thick piece of bone from the top of the head, and a few of his tools have survived, but they are enough to tell us something of these early Britons. Thus the Piltdown skull shows us the size and shape of their heads, so clever people were able to make pictures and statues of them. The earliest Briton was not beautiful. A ridge of bone extended across his forehead and made the brow jut out in ugly fashion. His nose was large, and the lower jaw was heavy. Indeed, the earliest Briton must have been rather like the inhabitants of Australia, before the coming of Captain Cook. Some of the native Australians are living to-day. From their habits we can guess not only what the before-history Britons were like but how they lived.

Mr. Charles Dawson, who found the Piltdown skull, was a solicitor, but he was intensely interested in the early history of man. One day he was told that some workmen in a Sussex gravel pit had found a "cokernut." Mr Dawson knew that coco-nuts do not grow in Britain, and when he examined the broken bits saw that the "cokernut" was really a human skull and very, very old. The world of science thought so much of Mr Dawson's discovery that they erected a memorial to it on the spot where the workmen first found the "cokernut."

Do not forget that, if the early Britons were ugly, they made tools from stone, which you and I would find it hard to copy, and still harder to invent. There were no shops in those days in which you could buy what you wanted. What a man wanted he had to make,

and he had to make it from the material he had to hand. We strike a match when we want to light a fire. The earliest Britons had to rub a couple of sticks together until fire came. Try rubbing two sticks together, until fire comes. You will find it is not easy.



SOMETHING TO DO

Begin to make a History Museum, which will illustrate what we learn in our history lessons. If you cannot get a real flint tool cut out a photograph of one, put a paper back to it and stuff it with cotton-wool, so that it looks thick. When the back is painted blue-black, the object will look very like a real flint tool.

QUESTIONS AND EXERCISES

1. What do you understand by "Once Upon a Time"?
2. Why can one make fire by rubbing sticks together?
3. What is another way of making fire?



BEFORE-HISTORY

FOOD HUNTERS

AS history is only a special kind of story, treat it as you do every other kind of story and allow the words to make pictures for you. When someone tells a story, you picture what is happening. You see it in your mind's eye. During a history lesson, try to see the things described in your mind's eye. Already we know several things about the early Britons. Thus, they made tools, but made them of stone, whereas we make tools of iron. We know also that they needed food and drink and could make a fire. Let us build up the picture.

In the days before there was any written history, much of Britain was forest or undrained marsh. Where London is, there used to be a marsh two or three miles broad. Through this marsh flowed the Thames, a broad, clear stream, famous for its salmon. The earliest Londoners may have been fishermen, who set up their huts of wicker-work and mud beside the river, drank the Thames water, ate the Thames fish, and made their coats and trousers from the beavers which they trapped on the river banks. They could also make fishing-nets and bone fish-hooks, and they had pots in which to boil the fish. You can see the pots and the fish-hooks in many museums. The pots were very like our



own, but they were made by hand. Ours are made by machinery.

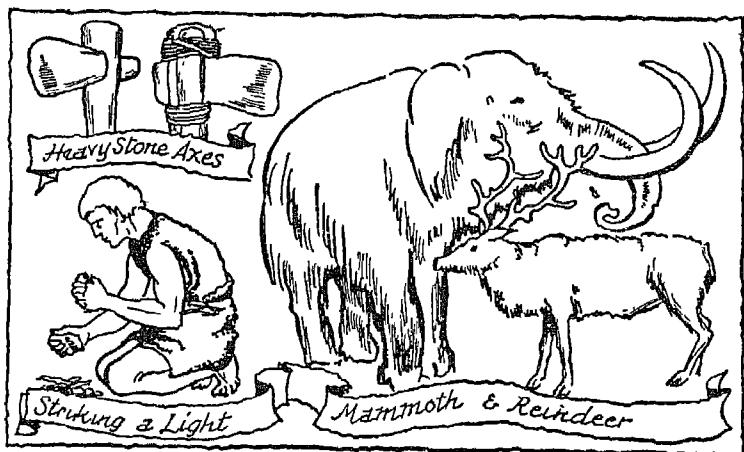
These facts are equally true of the before-history fishermen who lived on the banks of the Severn, the Humber, the Clyde, and other large rivers.

BEFORE-HISTORY HUNTERS

If some early Britons were fishermen, others lived in mud-and-wicker huts on the chalk downs. These were hunters and they used weapons with heavy and sharp heads of flint, stone, or bone. For clothes, the early Britons wore the skins of reindeer, which they sewed with needles made from fish or animal bone. When the early Britons wanted more flints for weapons or tools, they dug down into the chalk of the downs. Pits from ten to forty feet deep, have been found, and in them miners' picks, made from the antlers of red deer. Wedges, punches, chisels, and even chalk lamps have been discovered in these early flint-mines.

To trap a wild animal, the before-history hunter made a big hole in the earth and covered it with branches and leaves. As the animal could not see its danger, it fell in. At the bottom of the hole, the hunter might put a sharpened piece of wood, which wounded the animal when it dropped heavily into the hole. Then it was easy to kill the creature with a tomahawk and cut it up with a flint knife. Tomahawks of flint and stone have been dug from gravel-beds near Gravesend. The sharpened flints or stones were mounted in wooden handles, with sockets of deer-horn. Why? Because the horn socket made the wooden handle less liable to split.

The before-history hunter specially liked the reindeer, for it furnished him with many things in addition to meat. We know what early man could do with the reindeer, because the knowledge he gained has been handed down to his successors in reindeer lands, and is used in Lapland and other Arctic countries to-day. Then, as now, the deer were herded with the aid of trained dogs, a lasso being used to bring down an angry beast. The hides provided skin clothes or, perhaps, a carpet for the floor, while the skin over the skull was used for shoes, as was the leg shin leather. The sinews were chewed by the women and thus converted into sewing-strings, while the four stomachs were used for storing fat, sour milk, curdled blood, and cooking-herbs. The marrow-bones were, and still are, given to the "slaughterer of the deer," as a prized delicacy, but the marrow-bones in the upper parts of the legs were given to "the tent mother" as her reward. The beard of the reindeer, growing from the



throat, was used for lining the cradle of a baby, while the horns were carved into needle-cases, lasso-rings, and any other necessities.

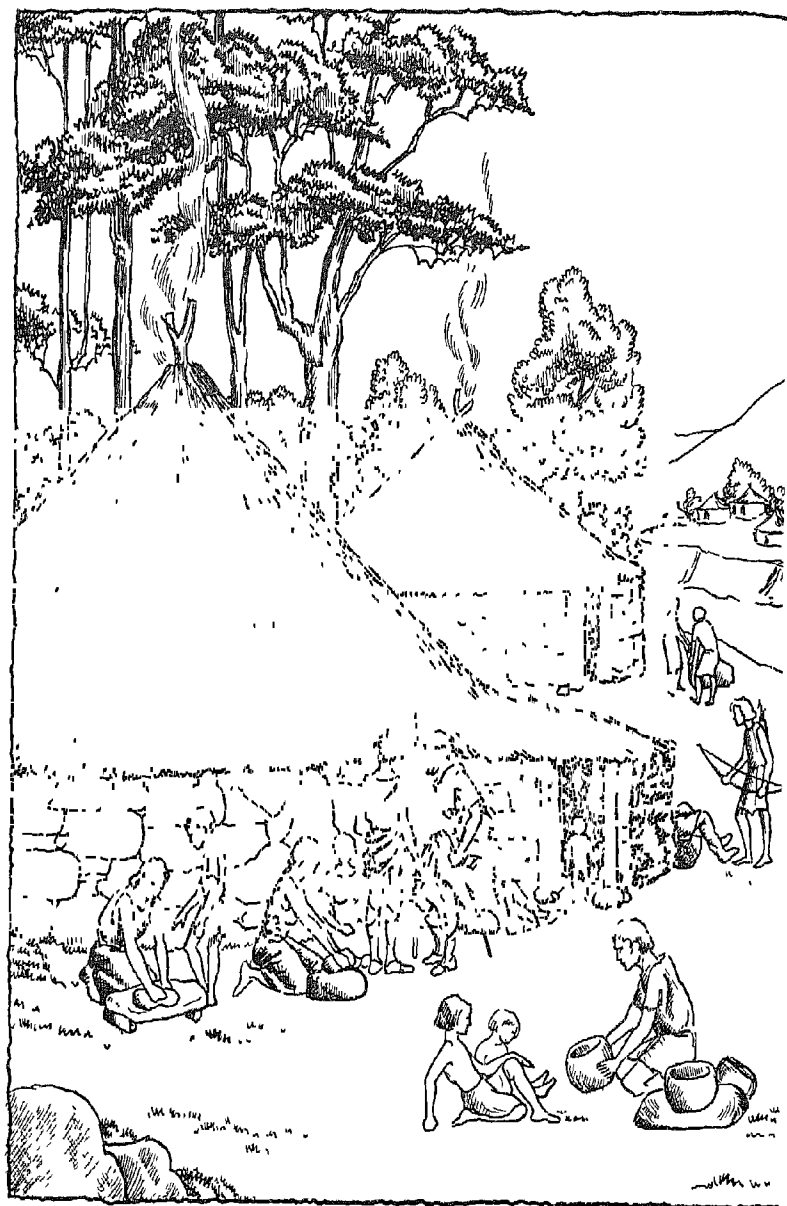
SOMETHING TO DO

Make a stone tomahawk for the Class Museum and draw a plan of a before-history hunting-trap

QUESTIONS AND EXERCISES

1. What animals lived in Britain in before-history times?
2. Write an essay comparing before-history hunting with meat-getting in our own times. Here are a few facts: To-day, much of the meat sold in British shops comes from great farms in Australia, New Zealand, Argentina, though some sheep and cattle come from British and Irish farms. The animals overseas are collected at central slaughter-houses and the meat is packed for carriage in refrigerated trains and steamships. Refrigerating means "making cold," and is one way of keeping food fresh and sweet

There are, however, a few hunters to-day of the old-fashioned sort. They travel in the highlands or forests of Asia, Africa, or America, trapping or shooting wild beasts, usually for Natural History museums or zoological gardens, or in search of rare furs for women's wear.





DOWNLAND BRITONS

WHEN these early Britons lived there were no books, so no one has left us a written account of them. But skulls taken from early graves show that the ugly jutting brow, the broad nose, and heavy jaw of Piltdown man slowly changed into a head and face very like that of modern man. Collections of their weapons and tools also show that, century after century, before-history Britons became more clever at making things. The cleverest of them lived on the chalk downlands, above the big rivers, the thick forests, and the sodden marshes.

Downland Britons were dark-skinned and black-haired, and lived in houses grouped into a village. Round each village was a deep ditch, and inside the ditch was a wall of earth. This wall may have been a protection against wild animals; more probably it was a protection against human enemies. Already men had learnt to make war.

Hard by, cut in the chalk, was a dew-pond which gave the settlement its water. The prehistoric fisherman who lived at the river-side did not have to trouble about a water-supply, but getting fresh water was a real difficulty for the hunter and his family, living on the open downs. So he invented the dew-pond. We shall hear more about this later.

Good, clean water is one of the things which make life to-day so much easier and pleasanter than it was in early

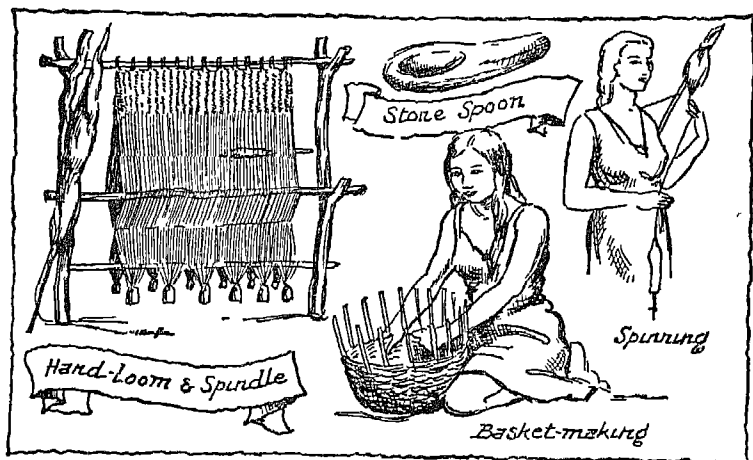
times. Do you know that people who live in a big English or Scotch town use twice their own weight of water every day; that is rather more than a barrel of good, clean water for each person. Some of the water comes from wells or springs, but most of it from some river. First the water is collected in a great reservoir, which may cover hundreds of acres and cost a million or more pounds. Think, too, what the word "clean" means. The river water has to be filtered and it is examined every day to see that no bad germs get into the reservoir. Before-history man, with his dew-ponds, knew nothing of these comforts.

The downland houses consisted of a circular pit, dug deep in the chalk and about the size of a good-sized room. The pit was entered by a sloping passage and was roofed by boughs of trees or heather, the roof being roughly plastered with mud or clay.

Picture such a downland village. It is early in the morning. The men, and the younger and more active boys and guls are away, hunting. The task of the girls while hunting is to carry extra arrows and spears for their fathers and brothers. The older women and the younger children are in and around the camp, milking the goats, making cheese or butter, spinning flax, or preparing a meal for the hunting-party. Coarse cakes of barley and rye are being baked; great chunks of meat have been cut from the roebuck or wild boar. By noon the hunters return and the meal begins. There are no plates. Fingers serve in place of a fork. One man crushes a thigh-bone with a stone pounder and sucks out the marrow. He throws the broken bone to a wolfish dog at his side. Meanwhile, the women are not eating. They are waiting

upon their menfolk; filling the clay cups of the hunter with mead, a drink brewed from honey, maybe. When it is the turn of the women to eat, the men are already half asleep, and they lie thus until sunset.

In time, the before-history Britons learnt to keep flocks of cattle, sheep, and goats, and thus lived chiefly upon the meat and milk of domestic animals. Later still, the Britons learnt to plant seeds and cultivate such a crop as corn.

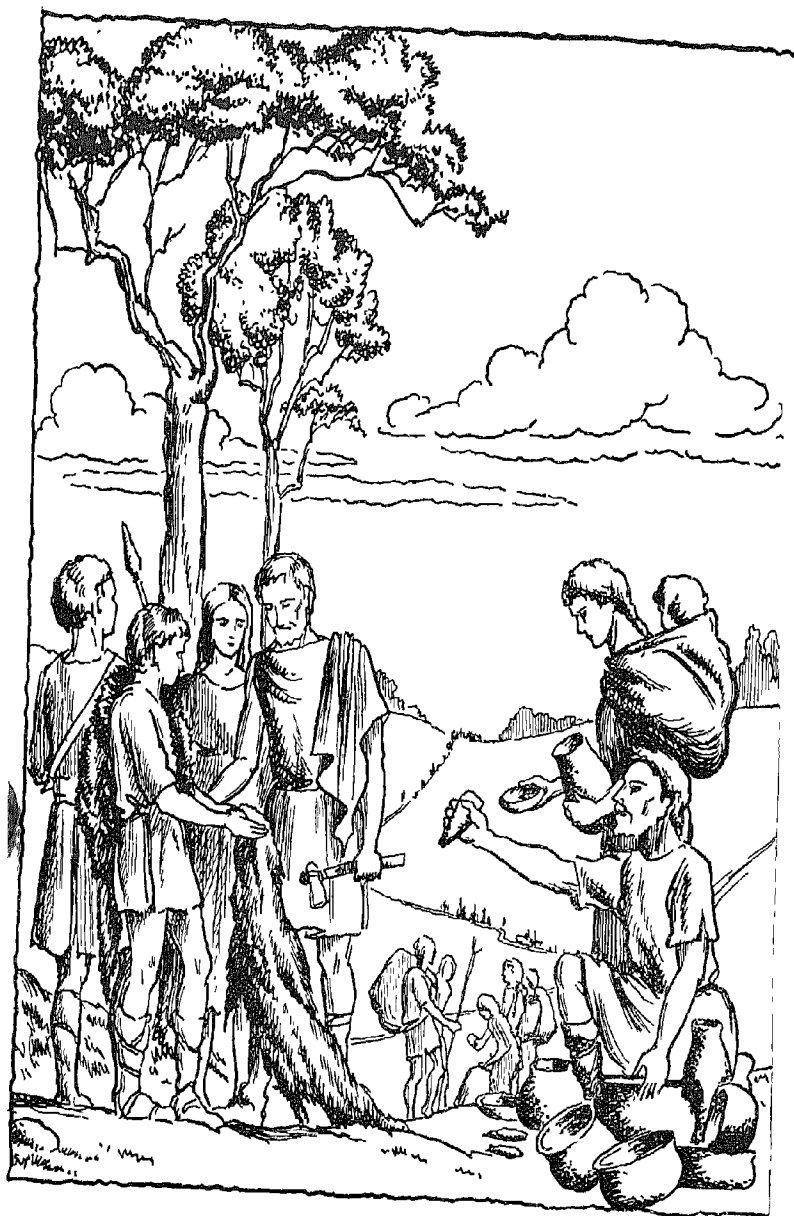


SOMETHING TO DO

Find something to add to the Class History Museum, which will illustrate Lesson Three. If you keep on looking out for things the exhibits in "Our Museum" will soon be a thing of which, not only the class, but the school will be proud.

QUESTIONS AND EXERCISES

Were there any schools in Downland Britain? If not, what did the boys and girls learn and how did they learn it?





BEFORE-HISTORY

MARKETS

NOT all the Britons of the Stone Age were hunters, fishers, or smiths. Already, there was some "division of labour." A man who was specially good at flaking flints or making clay pots might stay at home doing this work. He would be rewarded with a share of the food, giving a clay pot or few flaked flints to the hunting-party in exchange, just as the women were given a share of the fish caught or the animals killed, in exchange for their help in cooking. In the same way, a fisherman at the ford might tire of fish food, and be glad to exchange some of his catches for animal food, killed by the Down men. Other early Britons became herdsmen and had charge of a herd of goats. They even dug the ground about their homes, planted seeds, and reaped a simple harvest.

Picture some of these men at a meeting-place, exchanging their several wares. Picture the downland dwellers returning home with the goods—perhaps skins for clothing or the pots of the potter, for, at the meeting-place, the potter would also be able to exchange his wares, with the farmer, taking in exchange the farmer's corn.

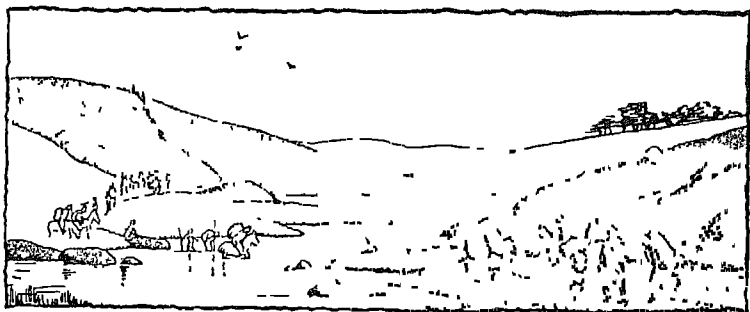
There was no money. Goods are exchanged for goods, not for money, just as boys exchange stamps and cigarette-cards to-day. We can imagine two tribes coming to a

ford "on market day," the men in front, carrying bows and flint-tipped arrows, the women behind carrying skins and other goods to be exchanged. The leaders of the two tribes step forward and tell one another that they want to trade, not to fight. Then the bargaining begins. It is good fun, bargaining!

Think what wonderful things have arisen from this invention of before-history man—a market. At first the bargainers just came to the ford on market-day and went away when the marketing was over. But, soon, some of them thought it would be a good plan to live near the ford and save themselves the journeys to and from the market. These people, naturally, put up rough booths to cover goods which were likely to be spoilt by sun or rain, or built wooden benches upon which to display their wares. Then warehouses began to arise, in which unsold goods could be stored until the next market-day and, at last, there was a market-town, in place of the chance meeting-place by the ford. A bridge over the river, a market hall, a church and, possibly, a castle for the protection of the townsfolk would all arise in time, until there was what we call a city. Some of the great towns of England and Scotland began as tiny markets where before-history Britons "swopped" fish for skins or sheep's wool, or exchanged flint tools for a pound or two of meat.

To-day, men and women who go "marketing" have no time for the long-ago bargaining. They go to big stores and expect to see all goods marked plainly with the lowest price. Again, when big quantities of goods are being bought or sold, the people with whom English or Scottish merchants are bargaining may be five, ten, or even twelve thousand miles away, in South Africa, Argentina, Canada,

or Australia. Then the bargaining is done over the air by wireless, or by under-the-sea cablegrams, in which a single word may cost fourpence or sixpence. When the goods reach London, Manchester, Glasgow, or another big market, they may be placed in store-houses with refrigerating machinery to keep them from perishing. We have already thought about the meat brought from overseas for feeding the people in Britain's great cities who cannot breed cattle or sheep for themselves. We now see how it is bought and sold in a market which began in a very simple way thousands of years ago.

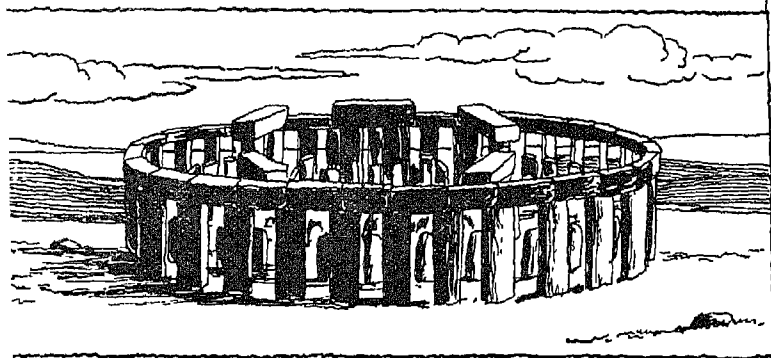
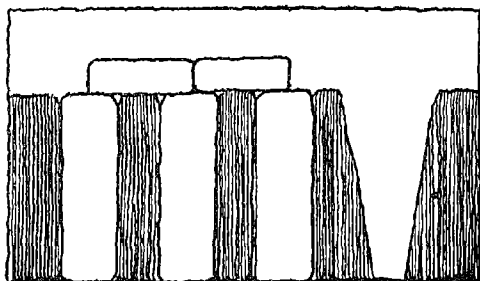
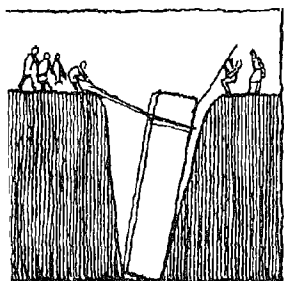
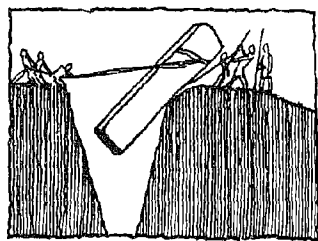
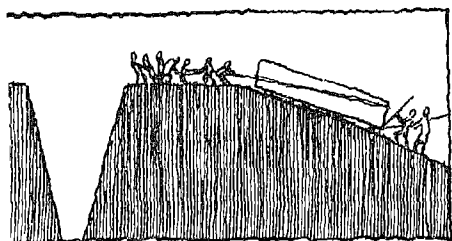
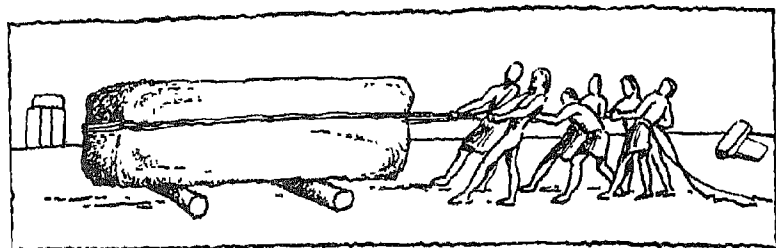


SOMETHING TO DO

Make a plan of a before-history market, putting in the river, the ford, the temporary "booths" or stalls, and the roads leading to and from the ford. And when you have drawn the plan, colour it.

QUESTIONS AND EXERCISES

What do you understand by "division of labour"? Have we division of labour to-day?





5

THE TEMPLE OF THE SUN GOD

STONEHENGE, in Wiltshire, is one of the most wonderful things which was made by before-history Britons. It is wonderful as Gloucester Cathedral and Durham Cathedral are wonderful, though it was put up by unknown hands about the time the Britons were passing from the Stone Age and were becoming metal-users. Some day, you will see it, in the lovely loneliness of Salisbury Plain. It is a circle of huge stones, probably used as a temple for the worship of the Sun God. The sun caused crops to grow, so it was not strange that a god was pictured in the sun and worshipped. There are other stone circles in England, but Stonehenge is the biggest, though what remains to-day is only a fragment of the great whole which the men of the late Stone Age put up.

Picture Stonehenge as it was. First a circular earthwork, with a road, bounded by earthworks, running up to the entrance. Inside this circular earthwork is a circle of big stones, thirty in all, but having other big stones lying across their tops, thus forming a series of arches. Within the stone circle is yet another circle, but this time made of smaller stones. Still nearer the centre are two other groups of stones, built up to the shape of a horseshoe. The most important consists of ten monster stones, arranged in groups of two. Again, each pair has an

overlying stone, and thus forms an arch—five arches in all. In front of this huge stone “horseshoe” is another “horseshoe,” made from smaller stones. Then, in the very centre, is a single flat block, *the Altar Stone*.

In description, this is not easy to understand. It is simple enough when shown on a plan.

Imagine you are standing beside the Altar Stone and looking towards the north-east, through an arch made by the stones of the outer circle. What do you see? Another big stone, but well outside the circle. We will call this *the Sun Stone*. On the longest day of the year, if you stood by the Altar Stone, at daybreak, you would have seen the sun rise just over the top of the Sun Stone.

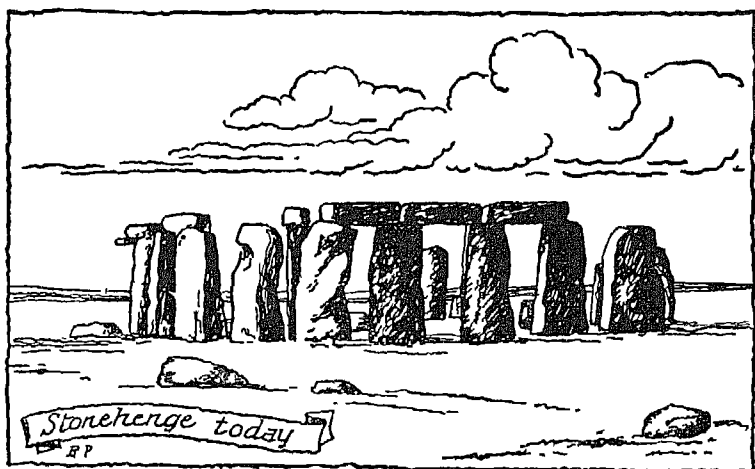
Around and about Stonehenge are the burial-places of the men who had built the great memorial, or lived soon after. We call these burial-places “barrows,” and there are a couple of hundred of them near Stonehenge. Surely Stonehenge was a sort of Westminster Abbey, where worship was paid to the Sun God on Midsummer Day, and where rulers and warriors were buried, because the temple of the Sun God seemed to them to be holy ground?

The barrows (most of those around Stonehenge are “round barrows”) were built of chalk, earth, and flint, and this was piled above the dead man’s body. He was usually buried in a crouching position, with knees drawn up to the trunk, legs bent on the thighs, arms close to the chest, and hands over the face. But often the body was burnt. In this case, the ashes were wrapped in skin or cloth and placed in great pots.

We know what tools were used in making Stonehenge, for they have been dug up amid the ruins. One was a rough axe of flint, and another was a rounded hammer

of flint. There were also hammer-stones, varying from one pound to six and a half pounds in weight, used for the surface dressing of stones, and mauls, weighing from thirty-six to sixty-four pounds, which were lifted and dropped by two or three men. The antlers of deer, fashioned into picks, were also used for digging. In bringing the big stones to their present shape, the stones were heated by fire, and then watered, so that the stones were easier to break when struck by the heavy maul. Later, the rough surface was finished with quartz pebbles.

When fixing the great stones in place, a trench was cut with a deer's horn pick, through the earth and into the chalk. Then the stone (one of them is almost thirty feet high) was slid into the trench, which was sometimes eight feet deep. Later, ropes of hide and tree-trunks were used to raise the stone, wedges of wood being thrust in as it became erect. Lastly, the hole around the stone was filled with rubble, which was rammed down with the heavy mauls.



SOMETHING TO DO

Collect some postcards of Stonehenge, as it is to-day, and mount them on card for the Class Museum. Then add a simple sketch, showing what the particular stones must have looked like when they were first put into position. If the stone is no longer erect, put it straight. If two uprights have no overlying stone, add one.

QUESTIONS AND EXERCISES

- 1 What is the Longest Day?
- 2 Essay. The smaller stones in Stonehenge do not come from the downland, but from Pembrokeshire in Wales. They may have been brought by sea from Milford Haven and thence along the Avon River at Amesbury, and so to a road which ran right into Stonehenge. Once there were forty-five of these "foreign stones," now there are only thirty.

How did the makers of Stonehenge move these stones and the even larger ones they found on the downs? The big stones of Stonehenge do not come from a distance, but are found in quantities, scattered over the chalk downs. Wiltshire folk call them "grey wethers," as they remind them of monster sheep, lying asleep on the downs. Millions of years ago, great masses of sandstone lay over the chalk of the downs, and this sandstone was slowly worn away by wind and rain. To-day, only the big "grey wethers" remain.



BEFORE-HISTORY

JOHN SMITH

ABOUT the time agriculture began in Britain, people learnt how to dig metals from the earth and mould metal into tools. These metal tools were sharper and better shaped than the tools of flint or stone had been. The first metal used was copper or bronze, a mixture of copper and tin, which was soft enough to be beaten into shape with a stone hammer. Later, iron was used, but iron had to be made red-hot before it could be moulded into shape, and this heating was difficult. When an iron tool could be made, however, it was much harder and therefore sharper than any bronze tool. Try and remember—first bronze, then iron!

Who forged the ploughshares, reaping-hooks and spades, hoes and other tools for the farmers? John Smith, of course—the before-history John Smith. Picture him by his fire, which has always to be kept burning. It would be difficult to light again, if it went out. John Smith's furnace is of stone; his anvil is a tree-trunk. Probably he has a boy to help him and save his time by going out to search for wood in the forest and bringing it in to keep the fire going. There is also a big pot of water near by, into which John Smith can plunge a hot tool or weapon, if he wants to cool it quickly.

After a time the before-history Smith learnt to make iron needles, and these replaced the needles of bone or

wood. It may be that a clever Smith did not stay always in his own village, but travelled about the country, doing work where it was needed and being fed and clothed in return for his work.

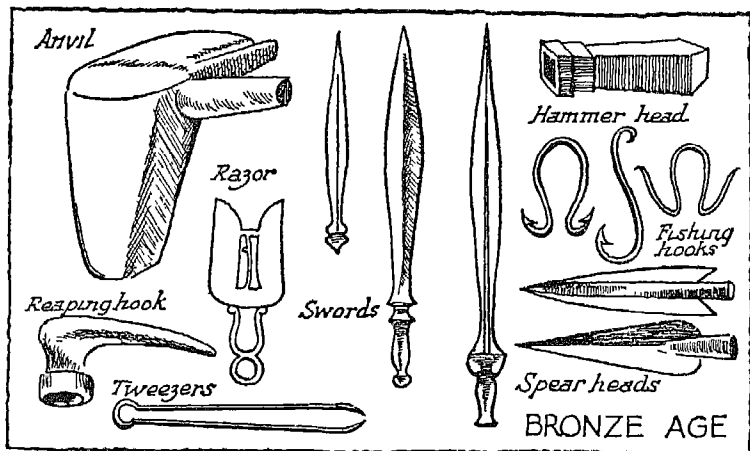
To-day, we no longer live on the edges of great marshes, though, still, certain parts of the country are regularly flooded in rainy weather. Nor do we live in pits dug in the earth, and thus find shelter from wind, rain, and cold. Instead, we live in houses built on concrete foundations, usually with a central drainage and sometimes with central heating. Instead of tearing the meat from the bone with teeth or fingers, we use knives and forks, made by machinery. These changes are part of what is known as the growth of civilization, and, in our islands, they have come at the end of at least five thousand years of time, during which men and women have kept on trying to do the day-to-day acts of life more quickly, more easily, and more comfortably.

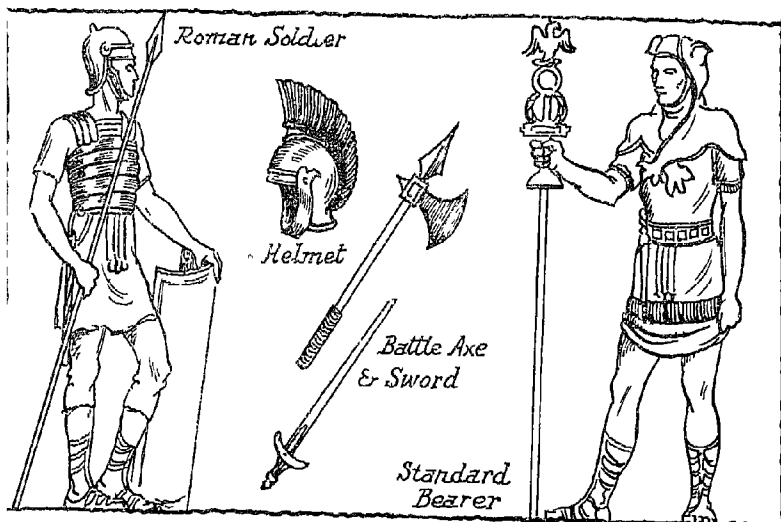
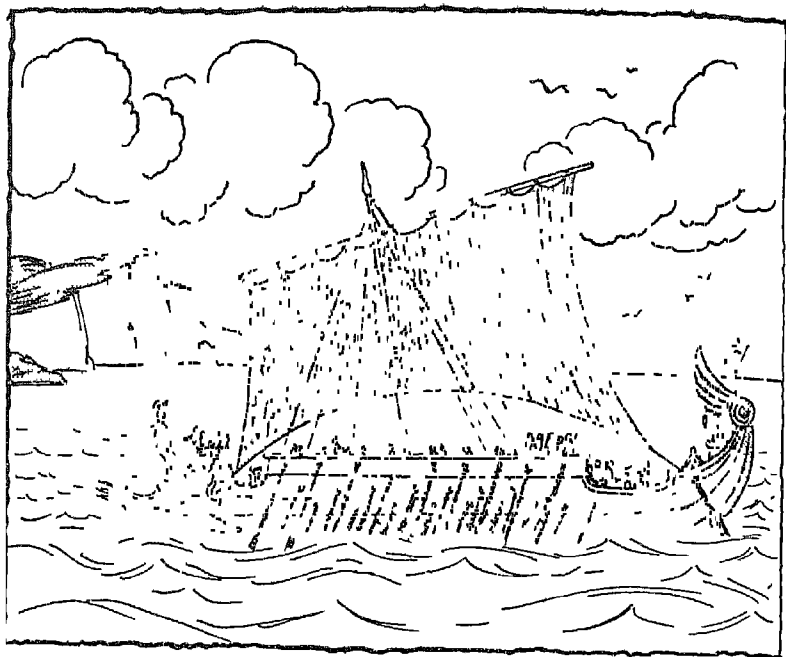


QUESTIONS AND EXERCISES

1. What tools did the early smiths make for before-history farmers?
2. Write an essay, suggested by the following facts. A great deal about before-history Britain is being learnt from photographs, taken from aeroplanes. O. G. S. Crawford, of the Ordnance Survey, began by taking aeroplane pictures in Hampshire, Wiltshire, and other counties where the Downman had lived. He found that the camera showed many things which the eye could no longer see. In the pictures of the turf-clad downs we can see traces of early roads.

Other historians, armed with spades, are adding much to our knowledge. In 1934, in Ireland, a party of unemployed men dug up a before-history smelting-furnace, which had been used to smelt iron about 1,800 years before Christ. Near by were burial-places, marked by great stones, which helped to show the time the smelting furnace was made. In such a smelting furnace the earth or crushed stone containing the metal is heated, so that the metal melts and thus can be easily extracted.







JULIUS CAESAR, ROMAN GENERAL

YOU must have noticed that, so far, we have had no *names* in our history lessons. The only exception was John Smith, and that, after all, was just a little joke. The things done and made by before-history Britons were all the work of unknown men and women. They had names, but no one wrote down their stories, so we cannot know who they were. All we can say is that, once upon a time, there was a live and active brain in the Piltdown skull and that there were makers of the rough flint tools, as there were makers of the clay pots we see in the museums.

Now we are coming to the days of written history, when names are known. The first really important known and named man who took a part in making British history came from Rome, in Italy. This was the Roman general, Julius, usually called Julius Cæsar. Julius Cæsar was one of those men who wanted to know about all sorts of things. In France, on a clear day, he could see the white chalk cliffs of Dover across the English Channel, and he wanted to know more about the place. So he collected eighty ships and filled them with foot-soldiers. Then he found eighteen more ships, and put Roman horsemen aboard. Leaving the French coast at daybreak, Julius Cæsar reached the coast of Kent about four o'clock in the afternoon. Some Britons had seen the Roman ships

coming. Messages were sent inland, calling the armed men to the coast. Seeing there was danger of fighting, Julius Cæsar sailed on past what is now the seaport of Dover, until he came to an open beach about eight miles farther on, close to Deal. Still the Britons were suspicious, and running along the shore they followed the Roman ships. Indeed, it looked as if the Roman soldiers, in their heavy armour, might not be able to land. While the Romans were hesitating, the standard-bearer of the Tenth Legion (to-day we would say the Tenth Regiment) cried out.

“Jump down, soldiers, unless you wish to betray your eagle to the enemy.”

Then the eagle-bearer (we should say colour-bearer) jumped into the water, bearing the eagle towards the enemy. The men of the Tenth Legion followed, and, quickly, Deal beach was captured.

Four days later a great storm did much damage to the Roman ships, so Cæsar made up his mind to return to France, immediately his ships were repaired; but next year Julius Cæsar returned with an even larger army. This time Cassivelaunus, a chief who lived beyond the Thames, led the British army. To defeat Cassivelaunus, Cæsar crossed the Thames at Brentford and fought a battle near St. Albans. Cæsar has left us a book, written by himself, describing his invasion of England. His *Commentaries upon the War in Gaul* is the very first book written which gives a detailed story of Britain and the men and women who lived there at the dawn of history.

For many years after Julius Cæsar the Romans were too busy in other parts of their empire to bother about Britain. In the Year Forty-two after Christ, an emperor

named Claudius made up his mind to add Britain to the Roman Empire. He seems to have come to Britain himself and stayed a few days in the island. When he returned to Rome, he arranged a British "triumph" in the city and built an imitation British village in the Field of Mars. The Roman historian Suetonius describes the triumph and the British village. He also tells that the Roman soldiers staged a mock fight, like that at a military tournament or a tattoo to-day, in which the village was burnt and British prisoners ran from the burning ruins and were "captured" by the victorious Romans.

Later still, a Roman general named Agricola came to Britain and conquered still more of England, Scotland, and Wales. Moreover, he ruled the country wisely and generously. We know a good deal about Agricola because the Roman historian Tacitus married a daughter of Agricola and wrote a life of his father-in-law. This tells us a great deal about Britain in the first century after Christ.

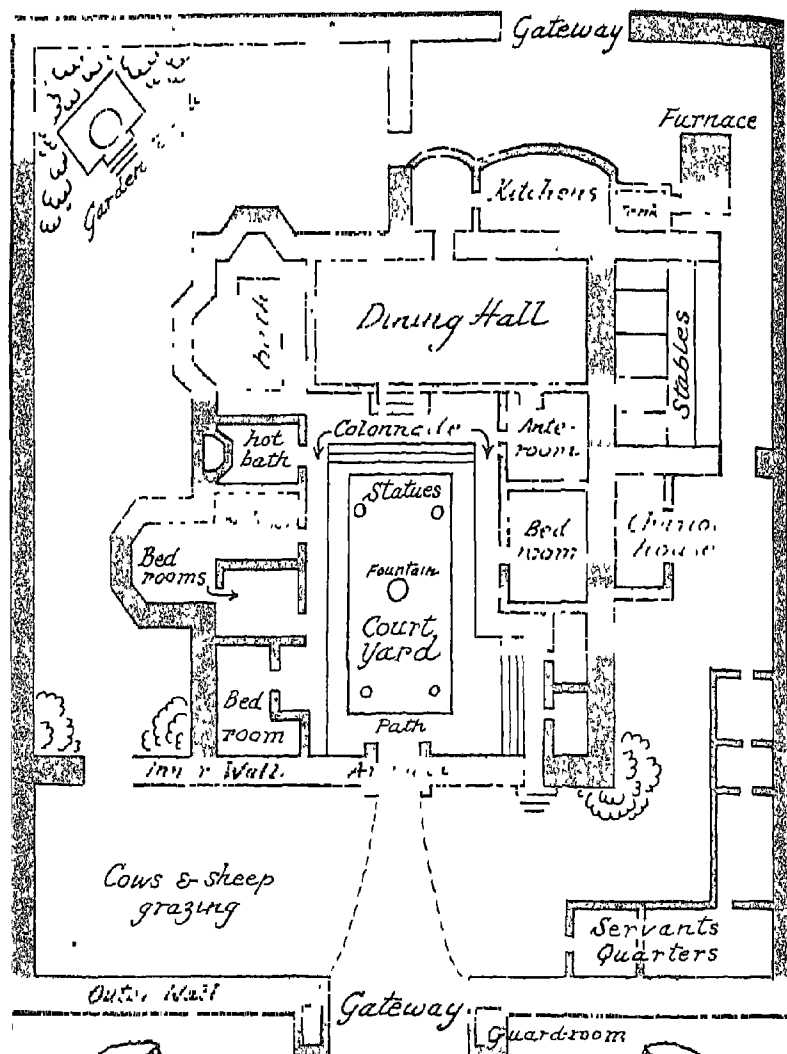
SOMETHING FOR THE CLASS TO DO

Get one, two or even three picture-postcards of Julius Cæsar. They will be photographs of statues probably from the British Museum. Mount them carefully and put them in the Roman section of the Class History Museum.

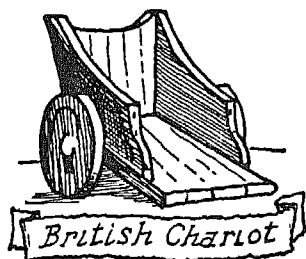
The Ordnance Survey Office issues a fine map of Roman Britain. The class should have a copy.

QUESTIONS AND EXERCISES

Get *Beric the Briton* from your public library. It is by Henty. Then write a summary of Henty's story.



ROMAN VILLA IN BRITAIN



WHAT THE ROMANS DID FOR BRITAIN

WE have heard that Julius Cæsar did not stay in Britain and it was many years before another Roman general came with an army, but England and the southern parts of Scotland were conquered at last.

Two hundred years after Julius Cæsar, London was a busy trading-town, where Britons with goods to sell met Roman traders who came in ships from overseas. The rough mud-and-wicker shops of the before-history market were replaced by proper warehouses. Colchester, York, Lincoln, and Chester were important towns on the Roman high-roads. "Chester" is a Roman word meaning "camp," so Colchester really means the Roman camp protecting a bridge or ford over the River Colne.

But the Britons were brave and the Roman conquest was not easy, for after the country was taken, there were several revolts. One revolt was led by Boadicea, a British princess who ruled in what is now Norfolk and Suffolk. She raised an army and swept down upon the Roman camps at Colchester and St. Albans. The Britons, with their shaggy hair and bodies dyed with the blue of the woad plant, were victorious at first and many Romans were killed.

If all the British soldiers had been as brave as Boadicea,

perhaps the Romans would have been defeated again, as indeed they deserved to be, for they had taken Boadicea's goods, and beaten her with rods when she dared to ask they should be returned to her. But the Romans were old and wise in battle, and this time they fought knowing that further defeat meant death. With their big spears, they formed a wedge of fighting-men, which even the fierce courage of the Britons could not break. Wearing a golden collar and a robe of gaily dyed cloth, the British princess, in her chariot, led the fighting-men. When the battle was lost, she died, rather than become a Roman slave.

CARACTACUS

Another British leader who gave battle to the Roman legions was Caractacus, son of a British princeling named Cymbeline, who ruled in Essex, and provided Shakespeare with the name for one of his plays.

Picture Caractacus as a hefty fellow, wearing loose trousers, tied at the ankles. He had long yellow hair and a big yellow moustache; his coat was dyed with gay colours, while his shoes were of rough cowhide. In battle, he carried a small round shield and fought on foot with a short sword, though he may have gone into battle in a low chariot, drawn by a horse. But the Roman soldiers wore armour and the Britons, strong and courageous as they were, found it hard to wound them, especially when the Romans stood together, each with his long and heavy spear.

Defeated in the open country of Eastern England, Caractacus fled to the hill country in Wales. He should have kept to the hill country, and been content to attack

small parties of Romans, but he could not resist calling upon his Welshmen to charge. Now the Welsh had little or no armour and their swords and spears were poor things compared with the great spears and sharp swords of the Romans, so Caractacus was defeated. The wife, the daughter, and the brothers of Caractacus were captured after the battle, and Caractacus himself was betrayed to his enemies by his step-mother, and taken to Rome. Caractacus was so brave in captivity that the Romans themselves were sorry for him, and at last gave him freedom.

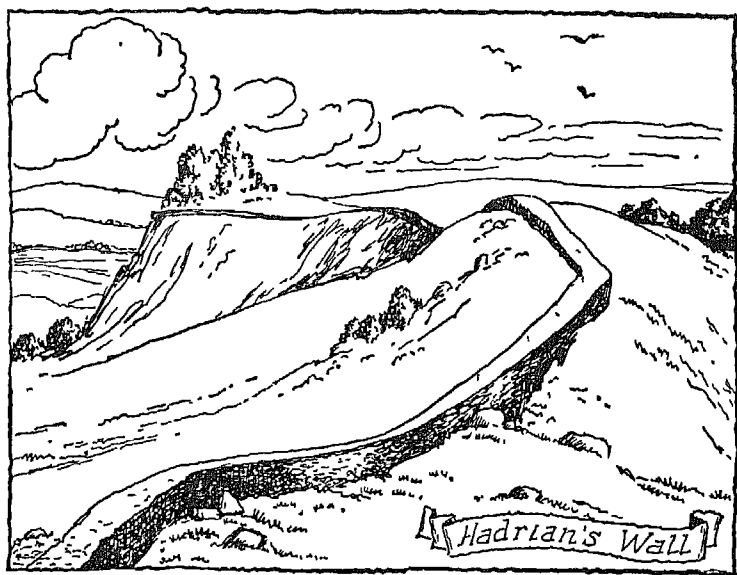
WHAT ROME GAVE TO THE BRITONS

British civilization during the Bronze Age was higher than that in the Stone Age. Nevertheless, at the time of the Roman conquest, none of the Britons were civilized as we understand the word to-day. When Julius Cæsar visited us fifty-six years before the time of Christ, he wrote: "What the Britons call a town is a tract of wooded country, surrounded by a mound and a ditch, for the protection of themselves and their cattle "

What we call a town to-day is a place where goods are readily marketed and ideas easily exchanged. Brick houses, books, settled government, art, sports, and an ordered social life are other things which we associate with civilization, and most of these things came to Britain when the Romans introduced their town life.

In Scotland, the Britons fought against the Roman soldiers long after the time of Caractacus and Boadicea. At last the Romans built a great wall to keep out their enemies. Indeed, they built two walls, one across the strip of land between the Firth of Forth and the Clyde,

and the other across the neck of land joining England and Scotland.



SOMETHING TO DO

Draw a plan of a Roman town, showing the walls, the fortified gates, the tower, the forum or market-place and the temple to Jupiter, Juno or Diana, who were the chief Roman gods.

Make a map of the Roman Roads in Britain, adding the two walls.

QUESTIONS AND EXERCISES

1. How was Boadicea dressed? There is a well-known statue of the princess in her war-chariot, near the Houses of Parliament.
2. How was Caractacus dressed?
3. How was a Roman soldier dressed?



CHRISTIANITY COMES TO BRITAIN

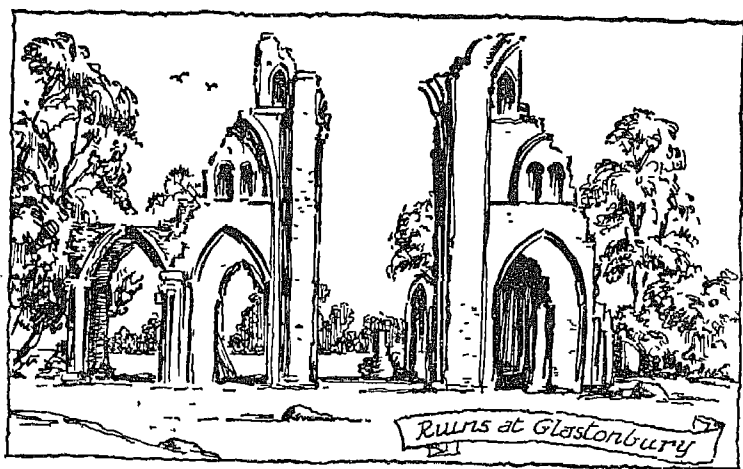
SO far we have heard of Roman soldiers, but Rome brought to Britain something better than weapons of war. Rome gave Britain its first Christianity.

Jesus Christ was born fifty or sixty years after the coming of Julius Cæsar to Britain. Christ's birthplace was in the Roman province of Judea, which we now call Palestine. After the preaching and death of Jesus, the Gospel message was carried through the Roman world by St. Paul and the twelve Apostles. From Rome, news of Jesus and his teaching passed to Britain. At this time most of the Romans still worshipped Jupiter, Juno, Diana, or Mars, and they persecuted men or women who tried to teach some new religion. Nevertheless, a few Romans became Christians, and these brought the story of Jesus and his Gospel to Britain.

There is a beautiful legend which tells that the Gospel message was first brought to England by Joseph of Arimathea. You remember Jesus was buried in Joseph's garden. In a dream, Joseph heard a voice telling him to leave Jerusalem and go on a long journey, until he came to a hill shaped like Mount Tabor, which was the Mount of Transfiguration, near Nazareth. Joseph with twelve other holy men, travelled month by month and year by

year, through the Roman Empire, until he came to Britain. Through Kent, Middlesex, and Wiltshire he passed, but found nothing that seemed like the little rounded, oak-clad hill of Mount Tabor. At last, Joseph came to Avalon, a tiny island in the River Bret in Somersetshire, and here he saw the Tor Hill, near Glastonbury. Immediately Joseph knew this was the hill of his dream. On the Tor Joseph built a church of wattle and at the foot of the hill he cut caves for his twelve comrades. Here, he buried the Holy Grail, the Cup of the Last Supper. Here, too, Joseph planted his pilgrim's staff. It took root and grew into the Holy Thorn. If you go to Glastonbury you may still see a Thorn Tree which is said to be that of Joseph of Arimathea.

The town of St. Albans was named after Alban, the first English martyr. Alban was a Roman soldier and he sheltered a Christian who was flying from persecution. While the Christian was hiding in his house, Alban saw



the goodness of the man and learnt something of the life of Jesus. When the Roman Governor heard that a Christian was hiding in Alban's house, he sent a band of soldiers to arrest the man. But Alban put on the long coat of the Christian and was taken prisoner, instead of his friend. The Roman governor was offering a sacrifice before an altar when Alban was brought before him, bound. At once the Governor saw he had been tricked and cried angrily:

"Because you have hidden a rebel you shall undergo the rebel's punishment, unless you offer sacrifice at once to the great Roman gods."

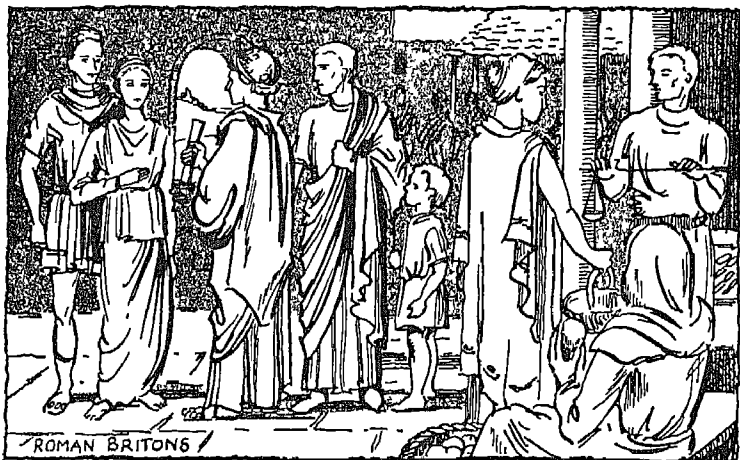
"No," replied Alban, looking at the bronze gods decorating the altar. "These are not gods but devils"

Alban was beaten with rods and, at last, the Governor ordered that his head should be struck off. Even the Roman executioner was converted by the courage of St Alban. Casting down his sword he fell on the martyr's feet and asked that he might die at Alban's side. So it was. First Alban died and then the man who refused to kill him. Centuries later, a great cathedral was raised on the spot.

CONSTANTINE THE GREAT

Alban did not die in vain. Some years after his death Constantine, a Roman Emperor, who was the son of a British mother, the Empress Helena, made Christianity the official religion of the Roman Empire. After Constantine's order Christian churches took the place of the old pagan temples, to Jupiter and the rest. Helena, who seems to have been born in York, had much to do with the conversion of her son, and legend tells that, when she

visited the Holy Land, she found the True Cross, upon which Jesus was crucified Constantine the Great built the famous Church of the Nativity at Bethlehem We often hear the bells of the church on the wireless at Christmas-time.



SOMETHING TO DO

A historical film can be written around the story of Alban the first British martyr Put down the scenes in order, with any additions you can think of First, Alban in his garden, then the coming of the poor frightened Christian, later, the coming of the Roman soldiers, Alban's quick change of costume, the astonishment of the Governor when he finds who has been taken prisoner, his anger, Alban's courage, the sentence of death, the refusal of the executioner to kill a good man, and finally, the death of both on St Alban's hill

All this would make a good story for acting And, when you are near the town of St Albans, spend an hour in the Saint's cathedral.

QUESTIONS AND EXERCISES

What do we mean by the word "legend"? How does legend differ from history?



COMING OF THE ANGLO-SAXONS

THE Roman army and Roman Government kept Europe peaceful for many, many years, and so made the growth of civilization possible in Britain. But in the later times of the Roman occupation there was trouble with the fierce Scotsmen and also with pirate raiders who came from Saxony in Northern Germany and elsewhere. When the Saxon raiders tried to land on the English coast, the Romans built a series of forts between Southampton and the Wash. The south-eastern coast of England suffered so much from these raids that it came to be known as "The Saxon Shore."

After the days of Constantine the attacks from Germany and elsewhere became more dangerous and, at last, the Roman soldiers were taken from Britain to defend Rome itself. The Romans called the Northern raiders "barbarians," as they did not speak Latin and would not accept the Roman rule. When some of the Barbarians captured and burnt the city of Rome, the people in Southern Britain found that they had to defend themselves against the Picts who swarmed over the Great Wall and plundered the towns, killing those who could not or did not run away. In their trouble the Britons sent a message to Rome: "The barbarians chase us into the sea;



the sea throws us back upon the barbarians; we have the hard choice left us of perishing by the sword or perishing by the waves."

As the Romans in Italy could do nothing for their friends in Britain, having too many troubles of their own, the invasions from Scotland became worse and worse. At last a British chief named Vortigern sought help from some of the barbarians overseas. We usually call them Angles and Saxons, and they came from what is now Northern Germany and Denmark in their long boats. Two of the Anglo-Saxon leaders, Hengist and Horsa, helped Vortigern to drive back the hardy little Picts. As a reward Vortigern gave Hengist and Horsa the island of Thanet, at the mouth of the Thames, and here the Saxons made their first home in England. More and more Anglo-Saxons came from Northern Germany and Denmark when they heard of the good luck of Hengist and Horsa.

But Hengist was not content with the tiny island of Thanet and thought of a clever scheme. He gave his daughter Rowena to Vortigern as wife. It is said that Rowena came in while Vortigern and her father were feasting, carrying a golden goblet. Filling it with wine, the girl raised it in the Prince's honour:

"Dear King, your good health."

Vortigern was delighted with Rowena's beauty and high spirits, but he would have been wiser to be suspicious. The marriage ended in Vortigern losing his throne, and Hengist seizing his country.

Picture these Anglo-Saxons coming first to the island of Thanet and then to other parts of East England in their great war-boats. The boats were seventy-five feet

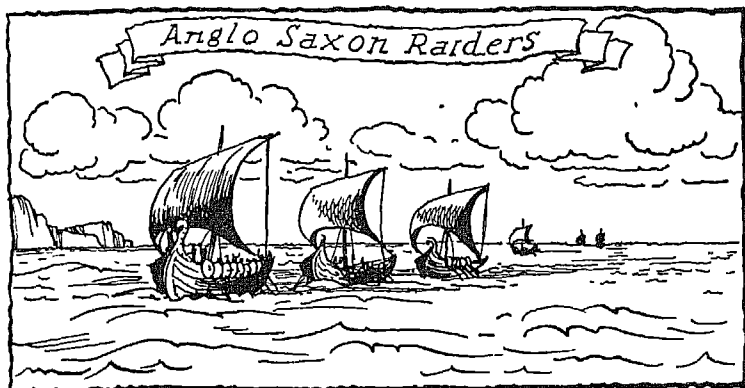
long and each had a crew of about a hundred men. Usually the Anglo-Saxons entered a big English river and thus reached the inland parts of the island.

Picture them as the blue-eyed men with fair hair and big strong bodies. The chiefs had metal helmets and corslets, as well as jackets of leather, when they were fighting. At other times the Anglo-Saxons wrapped themselves in cloaks which they fastened with metal clasps, or, if clasps could not be had, with a thorn. Often they wore red stockings, cross-gartered with yellow. The women also wore cloaks, but underneath they wore linen garments embroidered in purple.

The Romans left agriculture much as it was in before-history times, and British farmers who wished to go on working the moorlands were free to do so. It was different when the Anglo-Saxons conquered Eastern and Southern England. They destroyed the upland villages and built their own villages along the banks of the rivers. The Anglo-Saxons also began to clear the dark forests and harnessed the smaller streams, and thus had water-mills for the grinding of corn.

These villages along the banks of the English rivers were one important result of the Anglo-Saxon conquest. The beginnings of government by a Parliament were another. When the English lived in scattered villages in Northern Germany, each village had a headman. From time to time the fighting-men met, for the purpose of electing leaders, punishing cowards, and suggesting plans to the headman. This gathering was called the folk-moot, folk meaning "people" and "moot" a meeting for discussion, that is to say, "a meeting of the people for purposes of discussion." We call this sort of meeting

Parliament, to-day. Parliament means "talking-place," which is much the same thing as a folk-moot.



SOMETHING TO DO

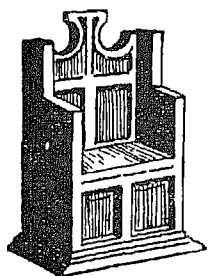
Make a copy of the map including Northern Germany, Denmark, Scandinavia, and Britain, and add pointers in colour showing where the Anglo-Saxon invaders came from and where they went to

QUESTIONS AND EXERCISES

1. Read A. J. Church's *Count of the Saxon Shore* and write a summary of the plot
2. What difference did water-mills make to home-life?



King Ethelbert converted by Saint Augustine



CHRISTIANITY RETURNS

ST AUGUSTINE OF KENT

THE Angles and Saxons were not Christians but heathens, worshipping Woden, Thor, and other gods and goddesses of the north, so their invasion of Britain meant the wiping out of Christianity, at any rate, in Eastern England, and the destruction of the Roman Christian churches. In spite of the beautiful metal clasps on their cloaks and the embroidered linen garments worn by their women, the Anglo-Saxon invaders were a rough people. When civilization came once more to Britain it came from the Christian people of Rome.

This time Rome did not send soldiers to conquer Britain, but churchmen. The story of this second Roman conquest gathers round three famous men and one famous woman. Two of the men were Romans; the other was an English prince, who had married a French princess. Here are their names:

Pope Gregory the Great, a Roman.

St. Augustine of England, a missionary-monk.

King Ethelbert, ruler of Kent.

And Queen Bertha, his wife.

When he was young, Gregory was a wealthy man of the official class, but he became abbot of a Christian monastery in Rome, which he founded with his own

money. Rich clothing, money, fine furniture—Gregory was willing to give up all, if he felt Jesus would have wished it. Passing through the Roman market-place one day, Gregory saw some fair-haired slave boys.

"Where do they come from?" asked the monk.

"From the island of Britain," said the slave-dealer "They are pagans, and don't believe in Jesus Christ."

Said Gregory: "Ah, the pity of it. That Satan should possess lads of such shining faces. What are they called?"

"Angles," replied the slave-dealer.

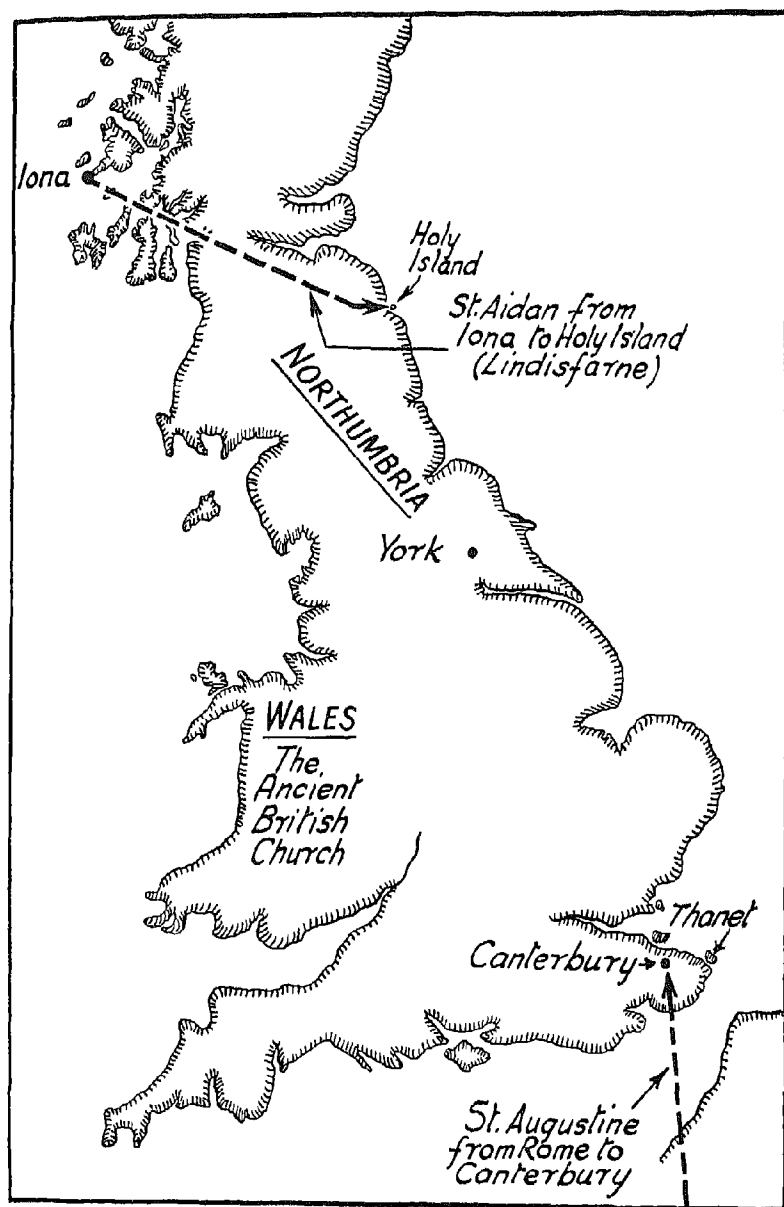
"Angles?" repeated Gregory. "No, no! Not Angles, but angels. As angels, they are well named."

Some years later Gregory became Pope of Rome. But he had not forgotten the blue-eyed, fair-haired slaves. Five years after he became Pope, Gregory wrote to the steward of the papal estates in France, telling him to buy as many English slaves as he could, between seventeen and eighteen years old, that they might be taught about Christ in the monasteries. Then he sent Augustine, prior of his own monastery in Rome, as a missionary to England.

With a band of monks, Augustine came by ship to the island of Thanet, where Ramsgate and Margate are to-day, and where Hengist and Horsa had landed many years before.

St. Augustine's task was not easy, but there was one hope. Ethelbert, King of Kent, had married Bertha, daughter of the Christian King of Paris, and he loved his wife well. Both Pope Gregory and St. Augustine hoped that Queen Bertha might aid them. And she did.

A few days after Augustine landed, Ethelbert came to the island of Thanet. Bearing a silver cross as a banner and a picture of Christ painted on a board and singing



a litany, Augustine and his forty comrades met the king. Augustine knew no English, and the king spoke little or no Latin, so they talked together through French interpreters.

At that hour the conversion of Kent to Christianity began. Augustine and his monks came to Canterbury, still bearing the silver cross and the painted picture of Christ. As they entered Canterbury the monks sang:

“From this city, Lord! we pray
May thy wrath be turned away.
We have sinned, but let Thy pity
Keep Thy wrath from yonder city
Alleluia! Alleluia!”

The result of the meeting of Augustine and Ethelbert was that the king gave the missionary monks some land, upon which they built a church. On the land Canterbury Cathedral stands to-day.

SOMETHING THE CLASS CAN DO

Let the class write a film play dealing with the first meeting of King Ethelbert and St Augustine of England. It could have some splendid scenes, beginning with the slave-market in Rome, Gregory's message to his steward in France and the fear of St Augustine as he travelled to the “barbarous, fierce and unbelieving” Angles. Augustine's coming to St Martin's Church, which can still be seen in Canterbury, and his meeting with Queen Bertha, might end the film. Three or four boys or girls can combine to think out a scene and, at the end, the whole can be put together and thus become a complete film.

The map on p. 47 shows that about the time St. Augustine was bringing Christianity to Kent, a Scotsman, St Aidan, was bringing Christianity to Northern England.

KING ALFRED

THE GREAT



EVERY boy and girl has heard of Alfred, who let the cakes get burnt and who pretended to be a harper, and thus disguised went into the camp of the Danish invader and learnt the Danish war plans

Why is Alfred called "the great"? Not because his land was very large. He never ruled over the Scots, the Welsh, and the Irish, or even over Northern England. In Alfred's time Northern England had been taken by Danish invaders who had come in their long ships, much as the Anglo-Saxons had done years before. No, Alfred was called the Great because he helped to give Southern England some of the civilization which it had in Roman times, but which was lost during the Anglo-Saxon invasions. St. Augustine and the Roman missionary monks who followed Augustine did something to help forward civilization in England, but Alfred gave Southern England peace in which to read books and do the things which civilized people wish to do. Alfred was the greatest of the Anglo-Saxon kings, but the real reason he is called "the Great" is that he was also Alfred the Good.

As a small boy Alfred was sent to Rome and also stayed for a time in Paris. This foreign travel made Alfred eager to learn, and, above all, made him want to read. Queen



Osburga, Alfred's mother, taught her son many things, but, when he was twelve years old, neither Alfred nor his three brothers could read. Then came a memorable day. Someone had given the Queen a beautiful picture-book, written on calf-skin, and in the book were some Saxon poems. All the four boys liked the poems. Even more they liked the gay pictures. At last Queen Osburga said

"I will give the book to the boy who first learns to read it."

Alfred was the youngest of the four brothers, yet he worked hard and was easily the first to read. He treasured this prize-book all his life.

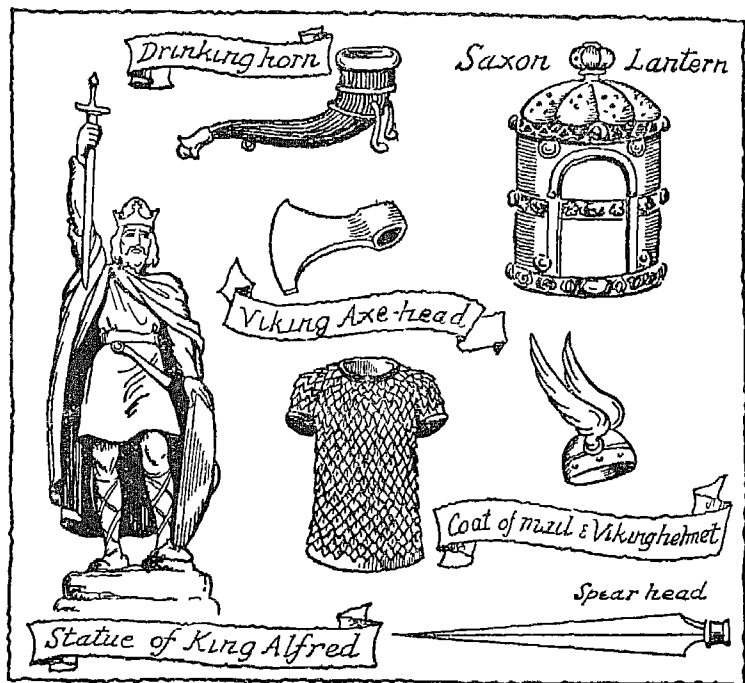
It chanced that Alfred's brothers died in early life, so when he was twenty-three Alfred became king of the West Saxons. At that time a new enemy was coming to Britain, the Danes. They came in their long ships, which were much like the boats of Hengist and Horsa. Alfred saw the danger, raised an army, but was defeated. He did not have another chance to fight until the Saxons in Devonshire happened to kill a Danish chief, who had landed on their coast, and captured a Danish flag. This bit of good luck put heart into Alfred. Joining the men of Devon, he persuaded them to let him lead a small force against the Danish raider, Guthrum.

Now Alfred could play the harp very well. Disguising himself as a harpist, he went, like another David, into the Danish camp. When the Danes were feasting, Alfred sang songs to them, telling them some of the stories which Osburga had read to him in boyhood. And, while he sang his songs, Alfred kept his ears open. Thus he discovered Guthrum's plans. The Danes were defeated, Guthrum became a Christian, and he and his Danes settled in England and were faithful friends of Alfred. Alfred and his English subjects lived in the south, while the Danes lived in Northern England. Still farther north was the land of the Picts and Scots, while Wales was in the hands of the Welsh, and Ireland belonged to the Irish. There was no United Kingdom in Alfred's time.

In order to defeat the raiders from overseas Alfred built ships as long and as strong as those of the Danes, and he taught his men to sail them and fight in them. Thus Alfred made the first English navy since Roman times, and the ships helped to give his country that blessed thing, *Peace*.

Peace made it possible for Alfred to go on with his book-learning. He also founded schools, so that other Englishmen might learn to read and write. Alfred the Great was a hard worker and never wasted time. Each day he knew just what he was going to do. So much time was given to ruling his people, so much time to reading books, so much time to writing, so much time to restful leisure.

Alfred reigned thirty years and was only fifty-three when he died. He was a sick man for years before his death, but he bore the pain bravely. Englishmen have never forgotten Alfred the Great, for he was not only strong and wise, but good.



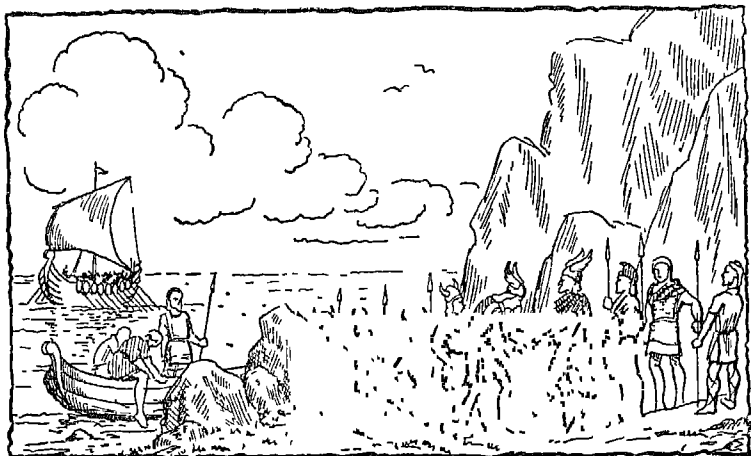
SOMETHING TO DO

Get a candle, light it at the beginning of a history lesson and find out exactly how much is burnt in half an hour. Then estimate how many candles would be needed for a sixteen-hour day. A candle divided into sections, each representing a fixed time, and provided with a covering, having a slit on one side, would serve as a Time Lanthorn. Make one for the Class Museum.

Get Henty's *Dragon and Raven* from your public library and see if it interests you.

QUESTIONS AND EXERCISES

1. How did King Alfred dress and what weapons did he use in war?
2. How many English counties border the sea? Are there any of the county-towns on the sea coast? If not, can you suggest anything in Anglo-Saxon history to account for this?
3. Add pointers in a different colour to the map you drew in connection with Lesson Ten, thus showing where the Viking invaders came from.





TERMINAL SUMMARY

WE have been learning history for some time. Let us try and remember what the lessons have taught us. It is good to remind ourselves what we know, then we can easily add to knowledge. In the first place we have learnt something about a number of men and, at least, one woman. Here they are:

A before-history fisherman

A before-history hunter

A before-history trader, and

An unknown man who made rough flint tools, and whose brain was inside the Piltdown skull.

All these lived before there were any written books describing life in England, Scotland, Wales and Ireland. After the first history books were written came

Julius Cæsar, the Roman General

Boadicea (the woman)

Caractacus, bravest of the brave

St. Alban, the first British martyr

Hengist, the Saxon, and

St. Augustine of Kent.

And if we have learnt something about these *people*, we have also learnt something about a number of *things*. When we think of Piltdown Man we remember that he was a fire-maker, while the before-history fisherman

recalls great forests and undrained marshes, and the Thames with its salmon and beavers, not to mention the fishing-nets and the clay cooking-pots.

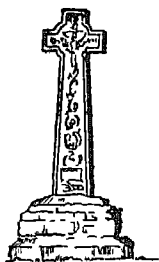
Here are some other memories of things, together with the persons with whom we associate them.

The hunter	Flint arrow-heads and spears. Stonehenge, the temple of big stones. The downland village, with its ditch and rampart. The hunting-dog.
The trader	Coarse clay pots, packets of seed, bear, beaver and reindeer skins. Also the bronze and iron which the smith forged into ploughshares and swords
Julius Cæsar	The Roman ships and Cæsar's history book.
Boadicea and Caractacus	Caractacus's dress and the Roman walls.
Joseph of Arimathea and St. Alban	The little chapel of St. Joseph at Glastonbury and the great cathedral at St. Albans.
Hengist	Rowena's gold cup and the metal clasps of the Anglo-Saxon invaders.
St. Augustine	The church he built in Canterbury.

Even this is not all, for in learning about the ten or twelve more important men and women, we also learnt a little about a number of other people. Here are some of them, and you can easily make the list more complete.

Stone Age fisherman	His wife, his sons and his daughters.
Stone Age hunter	His wife, his mother, his sisters and his daughters. His father, his brothers and his sons.
The trader	The shepherd, the flint-knapper, the potter, the dog-trainer and John Smith. All these went to the market by the ford to trade.
Julius Cæsar	The standard-bearer of the Tenth Legion, Cassivelaunus, the British general
Caractacus	His wife, his daughter and his brothers
St. Alban	The Roman governor, the Christian refugee and Alban's executioner.
Hengist, the Saxon	Horsa, his companion, Prince Vortigern and Rowena.
St. Augustine	Pope Gregory the Great and the slave-dealer, King Ethelbert and Queen Bertha, and Augustine's companions.

Lastly, we have learnt something about quite a number of places, among them Piltdown in Sussex, where the skull of the first Briton was found, Stonehenge, the white cliffs of Dover, Glastonbury, St. Albans, the Island of Thanet and Canterbury.



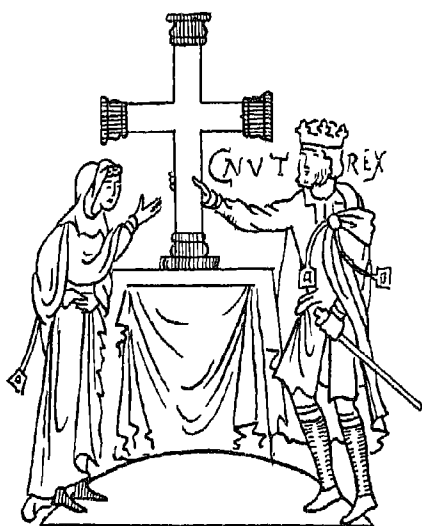
PART TWO

14

THE DANISH CONQUEST

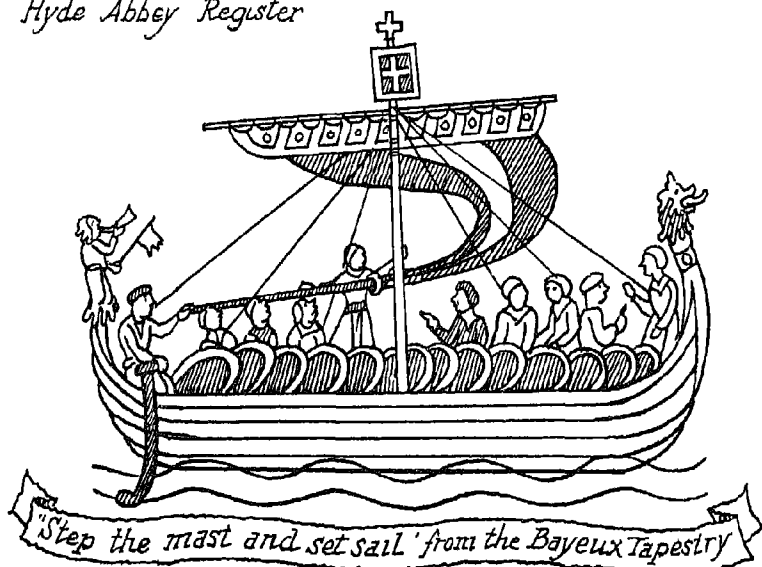
AFTER the death of Alfred the Great the Danish raids began again and went on for many years. English rulers, in the south of England, tried to bribe the raiders to keep away by paying what was called "Dane gold." It was no use. If one Danish leader took the money, another came and asked for more. Taxing the English people, in order to get money for the raiding Northmen, was not any use at all. What the English needed were ships, such as Alfred had built, and men to fight in them. In one year the people of London alone paid King Sweyn of Denmark £16,000 as "Dane gold." Sweyn promised faithfully not to return, but no one believed him.

The English king, Ethelred the Unready, was in despair. He was called "the Unready," to distinguish him from Alfred's brave brother, Ethelred the Ready. Very wrongly and very foolishly, Ethelred the Unready ordered that all the Danes in England should be killed. Among those who died was a sister of Sweyn, King of Denmark. At once Sweyn and his son Canute came again with their long ships, and this time to avenge the cruel massacre. Ethelred was as unready as ever. First Ethelred died and then his hero son, Edmund Ironside. As there was no English king to withstand the Danes, Canute



Viking Chief

*Canute and his Queen from the
Hyde Abbey Register*



became king, and ruled England, as well as Denmark and Norway

Canute's fighting-men were often called Vikings, and the name is useful to distinguish the Danish conquest from the earlier conquest by the Anglo-Saxons. At first the Vikings had no idea of conquering England. All they wanted was plunder. Their ships were beached and a guard left with them, while the rest of the ships' crews marched inland. Picture the English farmers lighting beacon fires and calling their fighting-men together, but, usually, too late. Already the farm or village was sacked and burnt, and the Vikings were back in the long ships and off to raid another part of the coast.

A Viking ship was about eighty feet long and carried from sixty to a hundred men. It was driven by oars, ten or sixteen on each side, the steering being done by a long oar lashed to the stern. They were so easy to handle that they were called "the serpent ships." An axe, with a handle five feet long, was the Danish national weapon.

When the Vikings settled in North-eastern England, their houses were not unlike the Anglo-Saxon homesteads. The common living-room was called "the fire-house," because it was the only warm room. Near by was a



“little house,” or bower, where the women slept, and at its side was the “buttery,” where the women worked. In front of the entrance to the fire-house was a threshing-floor, where the seed was beaten from the straw of wheat, barley, or rye. The same entrance which led to the living-room led to an ox-house for cattle. To-day, we would be surprised to see a farmhouse in which the stable and barn were under the same roof as the living-room, but this was common when the Vikings ruled in North-east England. There was little law and order in those days. Men liked to have their cattle, pigs, and sheep under their own roofs at night, where they seemed safe from thieves or raiders.





THE STORY OF BEOWULF

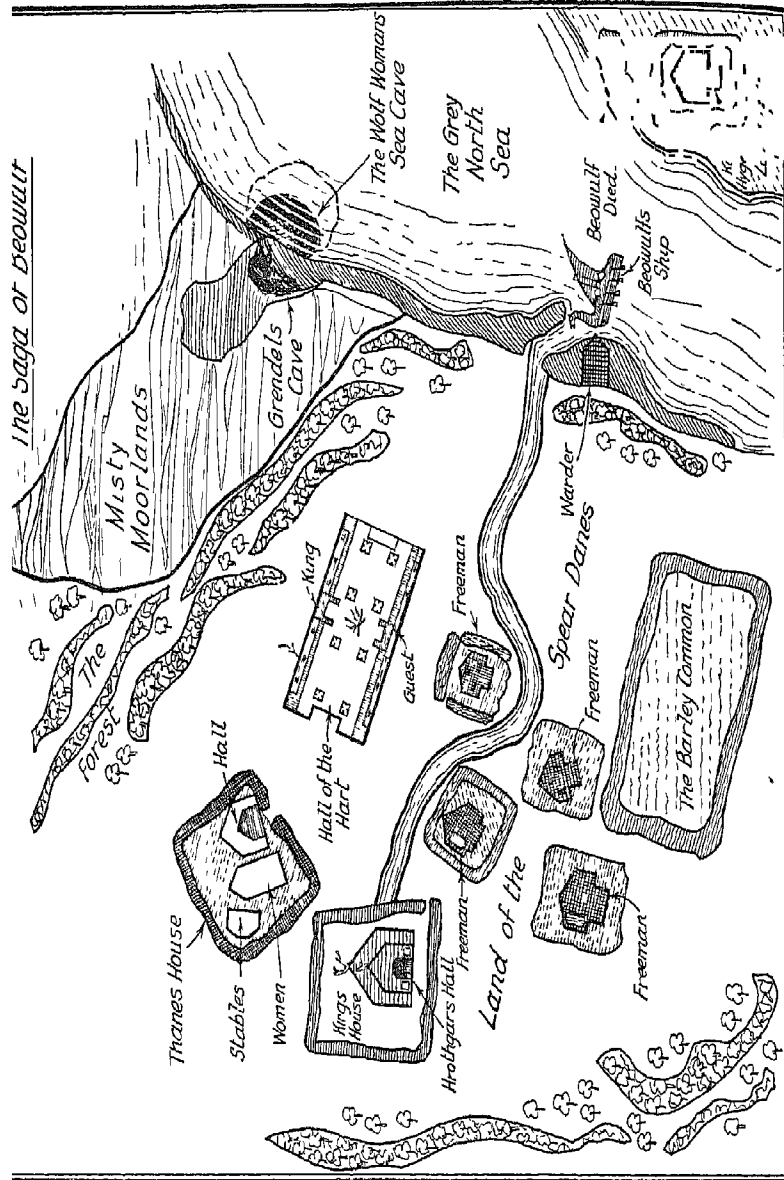
SO far we have been trying to people our England with men and women who actually lived—with St. Alban the Roman, Hengist the Saxon, Augustine the missionary monk from Rome, and King Alfred.

Here is the story of a man who never really lived, except in the imagination of a song-writer. It tells of a Dane named Beowulf, and it may have been the very story which Alfred's mother read to her boy and gave him as a reading prize

Beowulf tells how Hrothgar, King of the Spear-Danes, built a great hall, in which his harpist could play and his gleeman could sing their songs. Never was there such a hall in Denmark. The tallest and the straightest trees in the neighbouring forests were felled for the sixteen pillars which supported the hall. The pillars in the middle were higher than those which held up the walls, so the roof sloped, and the rain of winter fell from it, leaving everything within snug and dry. In the middle of the hall was a great fire, and around sturdy benches, on which sat the captains of the king's army and navy

That the hall might be good to look upon, as well as warm, clean, and strong, Hrothgar made his workmen carve the pillars. Where there were iron nails to hold the

The Saga of Beowulf



wood together, the king added a covering of gold. On the roof outside he put up the antlers of great stags, which were also gilded, so that they shone bravely when the sun came out. That is why Hrothgar's hall was called the "Hall of the Hart."

In the mist-ridden marshes near the Hall of the Hart lived a monster—half animal and half man—who hated music and song, as much as he hated sunlight. His name was Grendel, and with him dwelt his ugly and cruel old mother. One night, angered by the music in the Hall of the Hart, Grendel stole up to Hrothgar's Hall and found the thanes asleep on the benches set against the walls. Quickly the monster snatched up some of the sleeping men and was off with them towards the marshland. This happened not once, but many times.

Now there lived near by, in the land of the Spear-Danes, a prince, Beowulf by name. He was tall and strong, and though he was young he had the strength of thirty men, and could swim in the sea for five days on end—so it was told in the story. Clearly, Beowulf was the man to conquer Grendel. Boarding one of the serpent ships, Beowulf came to the land of the Spear-Danes, with fourteen followers, each wearing a shining helmet.

"I know weapons are no use," cried the youth, "so I will wrestle with the monster." And Beowulf looked so big and so brave that King Hrothgar believed that, at last, he had found a champion strong enough to kill the monster of the marsh.

But first King Hrothgar gave a great feast in Beowulf's honour—dried fish, it may be, cheese made from goat's milk, and honey from the honeycomb. After the meal Beowulf's men and Hrothgar's thanes washed down the

meat and cheese with mead, a drink made from barley and honey, which was served in the hollowed horns of great bullocks.

When the feast ended, Hrothgar and the Spear-Danes left the great hall in charge of Beowulf and his fourteen followers. As he promised, the youth put his arms and his armour aside. "I will wrestle with Grendel," he said again. When the fourteen heard this, they laughed and stretched themselves on their benches and went to sleep, leaving Beowulf alone on guard.

Through the darkness of the misty marsh came Grendel, his eyes gleaming with anger, for he had heard the gay music and the loud laughter in the Hall of the Hart. Then the wrestling began and the grip of young Beowulf was such that the bones of Grendel cracked. With a mad yell the monster broke away and fled into the night, leaving a great hairy arm in Beowulf's hand.

Beowulf tracked Grendel to his lair in the marsh by the bloodstains from the wounded shoulder and found the monster dead. But his ugly old mother was still in her lair under the black lake in the marshland. Only when Grendel's mother was also slain did the Spear-Danes have peace.

SOMETHING TO DO

Read *Beowulf* in a modern English translation and, as you do so, imagine Queen Osburga reading the story to her three boys.

QUESTIONS AND EXERCISES

1 Put the story of Beowulf into your own words, leaving out the detailed description and giving just the plot of the story.



THE NORMAN CONQUEST

A STRONG ruler and clever fighting-man like Canute was able to hold England, as well as rule Denmark and Norway. Later Danish kings were less successful, and an Anglo-Saxon king ruled once more when Edward the Confessor came to the English throne. Edward is important because he built the first Westminster Abbey. When he died he was succeeded by King Harold, who only ruled for nine months and was fighting most of the time—first against Danish invaders in the north, and then against Duke William, who came from Normandy in France. Harold was victorious in the north, but was defeated by William, and died at the Battle of Hastings. William was crowned in Westminster Abbey on Christmas Day, 1066, the date every one remembers, “William the Conqueror, 1066.”

QUEEN MATILDA'S TAPESTRY

William, when he was Duke of Normandy, married a Belgian princess, named Matilda. The Queen is interesting because she and her ladies-in-waiting may have made the famous tapestry, now in the cathedral at Bayeux, in Normandy. This tapestry is really a picture-book of the story of Harold and William, though the pictures were



not painted but drawn in coloured wools. Eight different colours were used—dark and light blue, red, yellow, dark and light green, black, and dove-colour. Here are a few of the people pictured in the Bayeux tapestry. We know who they are because the names are added in Latin:

King Edward the Confessor.

King Harold

Guy, Count of Ponthieu, who imprisoned Harold, when Harold was shipwrecked on the coast of France

William, Duke of Normandy, who released Harold, when he was imprisoned by Guy

Bishop Odo, William's half-brother. Probably the tapestry was made by Odo's order, for his own cathedral at Bayeux.

"Queen Matilda's Tapestry"—if she really made it—goes on to show how, after his release, Harold helps William in battle and then swears an oath that he will help William to win the crown of England, when Edward the Confessor dies. The oath is sworn in Bayeux Cathedral. Harold returns to England, Edward dies and is buried in Westminster Abbey, but Harold forgets his



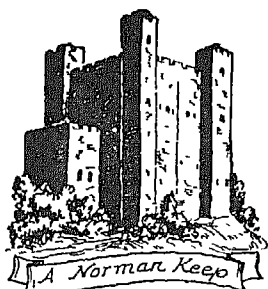
Norman Knights from Bayeux Tapestry

oath and takes the English crown himself. The Bayeux tapestry goes on to show William and Bishop Odo building a fleet to invade Britain and landing at Pevensey. At last we see the Battle of Hastings, with Harold's small army drawn up on Senlac Hill. The army of Harold fought on foot and behind a wall of shields, first hurling their javelins at the advancing Normans and then using their great Danish axes. The Normans had horsemen and many clever archers, and these finally gave William the victory. One arrow, shot high into the air, fell upon Harold and pierced his head. You can see this in "Matilda's Tapestry."

SOMETHING TO DO

Buy the illustrated guide to the Bayeux Tapestry at the Victoria and Albert Museum, where a full-sized reproduction can be seen. Cut out the chief pictures and mount them in their proper order and then hang them on the wall above the History Museum. Look at the pictures until you can make out every character, and see exactly what each man is doing. Apart from the chief characters, you can see an early picture of Westminster Abbey, with a great central tower, and a man setting up a weathercock on the roof. There is also a picture of a feast, in which each guest has a whole chicken to himself, which he receives on a stick, fresh from the fire. Notice that Harold and his men have moustaches, whereas the Normans are clean-shaven. The packed-shield formation of Harold's soldiers, the Norman horsemen and the chain armour worn by both English and Norman knights are shown in the Battle of Hastings scenes. The "packed shield" formation meant that the English thanes and better-armed soldiers formed the front of a wedge of fighting-men, with a dense column of less well-armed men behind, to stop the rush of William's horsemen.

The tapestry is 230 feet long and 19 inches broad, and includes 623 people, 202 horses and mules, and 41 ships or boats. The boat-building scenes are very interesting. The boats are just like those which the Northmen used to invade Britain, in the time of Alfred. This is not surprising as the Normans were Northmen. That is what Norman means, "north man."

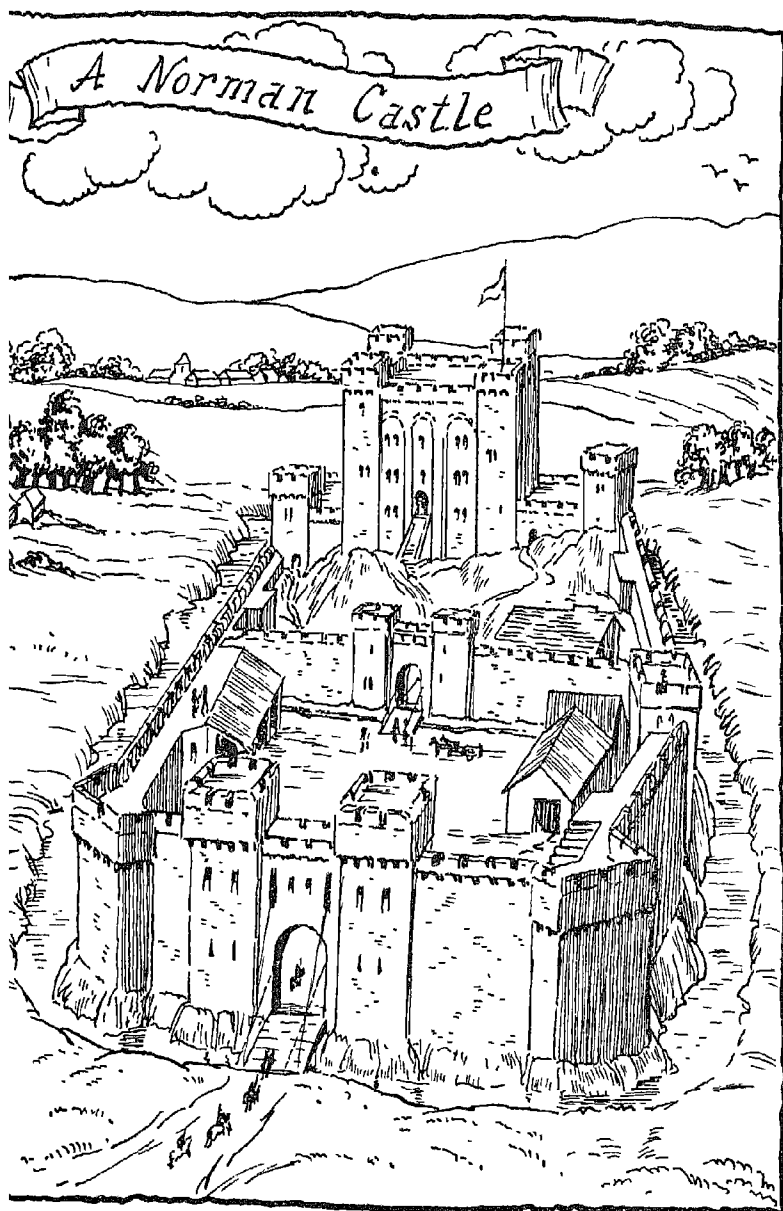


WHAT WILLIAM DID FOR ENGLAND

FOR hundreds of years, indeed from the departure of the Roman legions, England had been continually invaded by enemies, some from Scotland, others from Germany, Denmark, and Norway. What William the Norman did for his new country was to stop these invasions. Since his time England has never suffered a real invasion from overseas, though she suffered border warfare with Scotland. William did not bring his new country peace, but he gave it the possibility of peace in later times.

To look at, William was tall and thickset, and he became very fat. Always he ruled with an iron hand, for there was nothing kindly about William. Some years after the Conquest, Yorkshire revolted. William's reply was to "harry the North." "Harry" means "destroy." Houses and farms were burnt by his soldiers, and for many years the county of Yorkshire was almost uninhabitable. Men and women could not live there.

When the Normans had conquered England, they built castles in which they could feel safe. These castles had to be big as well as strong, for horses were housed in the castle as well as men-at-arms. The Anglo-Saxons and Danes did not build castles; the Normans did.



The Normans usually built a castle upon the top of a hill, for the most important part was the watch-tower or keep. If there was no hill, a mount of earth was built up and the keep was built upon this. Later, the castle walls were built of concrete, faced with rough-hewn stones, and they might be eight feet thick. Even if the outer stones were battered down by rams, the Normans expected the concrete walls to stand. You can see many Norman castles to-day, so strongly were they built.

A keep usually had two rooms; above, were the ramparts where the soldiers kept watch. There was no door on the ground floor of a keep. Instead, a doorway led into the upper room of the keep and was reached by a ladder. In times of danger the ladder was pulled up into the castle, and, to summon the fighting-men, a horn was blown or a flag was hoisted. At night a beacon might be lit on the rampart walk.

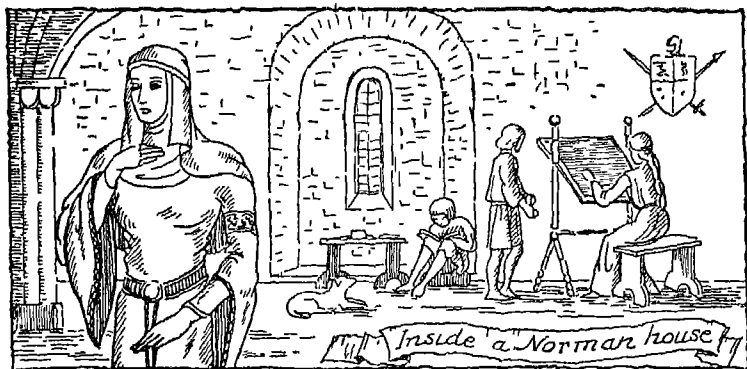
Study the Bayeux tapestry closely and you will find more than one picture of a Norman castle. Thus Duke William is shown besieging Dinan Castle and burning its palisades. He is also shown capturing the castle of Rennes, which stands on a mound of earth. Lastly, he is pictured building a castle at Pevensey, near Hastings. This was built quickly, and earth and wood were the chief materials. Later, the stone and concrete castles arose. At least eighty-five Norman castles were built before A.D. 1100, of which the most famous were the Tower of London and Windsor Castle. There were other famous castles at Rochester, at Colchester, at Richmond, in Yorkshire, at Ludlow, at Berkeley, at Warwick, and at Cardiff.

SOMETHING TO DO

Draw the ground plan of a Norman castle What is the nearest castle to your home?

QUESTIONS AND EXERCISES

- 1 Why did William build castles all over England, and who led the Norman soldiers who made up the various garrisons?
- 2 What is "a ram"? Was it inside or outside the castle?
- 3 Why was a Norman castle built on a hill?
- 4 Find out from guide books all the Norman castles still standing in England One good set of guide books is called *Ancient Monuments* published by the Stationery Office There are eight volumes Southern England, The Midlands, Northern England, Wales, East London, West London, Roman London, City of London In what other countries would you expect to find Norman castles?





HENRY II AND THOMAS A BECKET

THE next really powerful king of England after William the Conqueror was Henry II. Like William, he ruled a large part of France, as well as England, but he never ruled over Scotland, Ireland, or much of Wales.

Henry II is best remembered for his long quarrel with his Archbishop of Canterbury, Thomas à Becket. In those days England was not ruled by the King, the Lords, and the Commons, as Britain is to-day, but by the King, the Lords, and the Clergy. Being a fighting-man, Henry knew how to control unruly lords, but the churchmen were more difficult. Among the clergy Thomas of Canterbury was the most difficult.

The story of Thomas, as it was told in the Middle Ages, reads like an exciting film. His father was a London merchant, named Gilbert à Becket, who made a pilgrimage to the Holy Land. Unluckily Gilbert was taken prisoner by the Saracens who had conquered Palestine, and had to work as a slave. The story goes on to tell that Gilbert's Saracen master had a beautiful daughter and she fell in love with the young English merchant. Perhaps Gilbert did not love the Saracen maiden quite as much as she loved him. At any rate, he saw a chance to escape and came home without her. Now Gilbert had taught the



The murder of Thomas à Becket at Canterbury

Saracen girl two English words and two only. They were his own name and the word "London," the place where Gilbert lived. Such was her love for Gilbert that the girl went to the nearest seaport and there she cried over and over again, "*London*," "*London*," until the sailors guessed she wanted a ship sailing for London. The girl gave the captain one of her jewels as passage-money.

Thomas à Becket was Gilbert's son, and when he grew up he became a great officer of state. Later Henry II made him Archbishop of Canterbury. The king hoped Thomas would be on his side in any quarrels with the great churchmen, but he was wrong. Thomas came to be not a king's man, but a Pope's man, and the old friendship between Henry and Thomas turned into a bitter hatred. One day the King, who was in France, cried angrily:

"Will no one rid me of this turbulent priest?"

Four of Henry's knights heard the angry cry, and, at once, they left the court. Crossing the Channel, they came to Canterbury. The Archbishop had preached a wonderful sermon in Canterbury Cathedral a few days before—on Christmas Day—in which he seemed to foresee his own death. Perhaps he was not surprised when four of Henry's knights forced their way into his house with twelve armed followers.

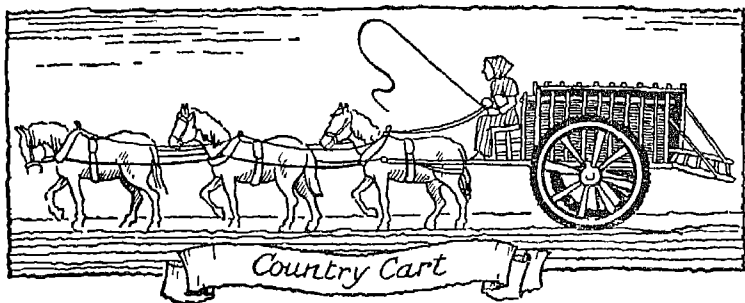
It was the time of the evening service and the Archbishop went to the cathedral. The great doors were closed after him, but the four knights followed and hammered upon the door. Thomas told the monks and priests who were with him to open the door, and they obeyed.

"Where is the Archbishop?" shouted the angry knights.

"I am here," replied Thomas, and he showed himself

in his robes standing in the half-light of the great church. The King's men tried to drag Thomas from the cathedral, and when they failed, Fitzurse struck the Archbishop on the head with his sword. You can go to the cathedral and see the very place where Thomas fell dead.

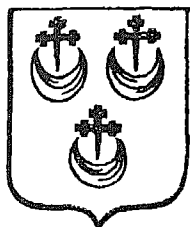
Henry II was a man of violent temper, but he was not a willing murderer. He shut himself up for three days in his palace and refused food, and messengers were sent to Rome to beg the Pope's mercy. Two years later Henry came to Canterbury as a pilgrim, eating only bread and water. He entered Canterbury Cathedral barefooted and clad in a woollen shirt. Kneeling before Becket's tomb, he was beaten with rods by the monks. So the proud King of England did penance for his sin



SOMETHING TO DO

Act a scene from the story of Gilbert à Becket's strange adventures. It may not be true, but it made such a good story that the people of the Middle Ages believed it.

Read the version of Thomas of Canterbury's last sermon in T. S. Eliot's *Murder in the Cathedral*. It was preached on Christmas morning A.D. 1170. An elder boy could learn the sermon by heart, dress like a monk of Canterbury (see pp. 74 and 126), and recite the sermon to the class.

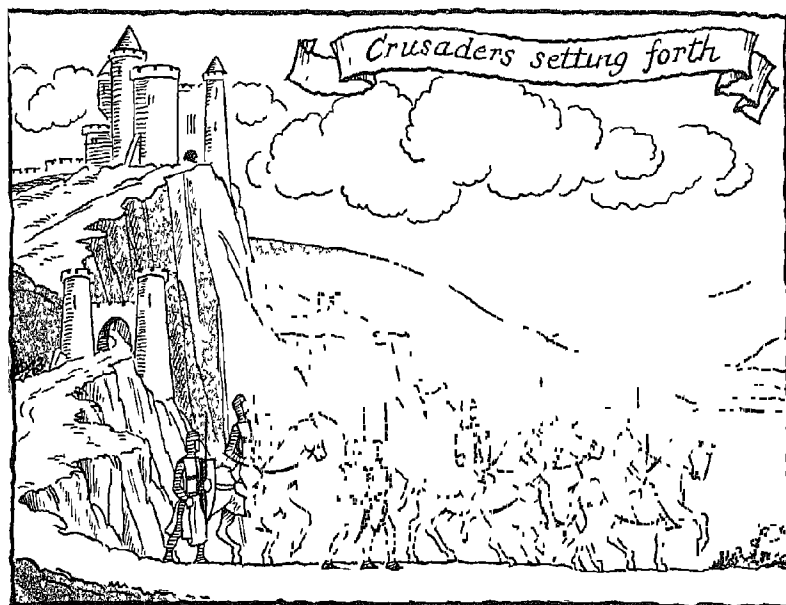
RICHARD THE
CRUSADER

HENRY II's eldest son was Richard, who was called "The Lion-hearted," because he was brave. Indeed, Richard was one of the most famous fighting-men in Europe.

In those days all Christian soldiers wanted to go to Palestine, to save Jerusalem from the heathen Saracens, and Richard among them. These wars for the Holy City of Jerusalem are known as the Crusades, because the Christians who fought in them were marked by the sign of a cross. "Cruciata" was a Latin word meaning "marked with a cross." The Turks fought under the sign of the crescent moon.

Just before Henry II died, Jerusalem was captured by Saladin, the ruler of Egypt. With his keen blue eyes, his crisp, curly hair, great height, and immense strength, Richard was the very man to lead an army of Christians to recapture the Holy City. In his chain armour, and displaying the white cross of an English Crusader across his mighty chest, any young Englishman would have been proud to serve under such a man. His very battle-axe weighed twenty pounds.

When Richard reached Palestine, he found the Crusaders besieging Acre, and Saladin's Turks defending the town with great bravery and cleverness. They



drenched the French and English attackers with Greek fire, which burnt into the wood of the Crusaders' battering-rams and set their ships on fire.

Though he was a sick man, Richard made up his mind to lead the attack himself. He caused a huge shed to be made of hurdle-work. Under this he placed his best crossbowmen. These fired their arrows from a bow which was pulled tight by a handle, instead of by the bowman's arm, as was the ordinary English bow. Lying on a mattress, Richard directed the attack and even worked a crossbow himself

Acre was taken, but, in spite of Richard's courage and genius as a fighting-man under crusading conditions, Jerusalem was not captured, and the Crusaders had to make peace with Saladin.

King Richard's journey home to England was difficult. He left his ship in the Adriatic and tried to travel secretly through Austria with a few companions. At first Richard had twenty men, but at last only a single knight and one young page were left. The boy was sent into a town to buy food, and his rich clothing attracted notice.

"Who is your master?"

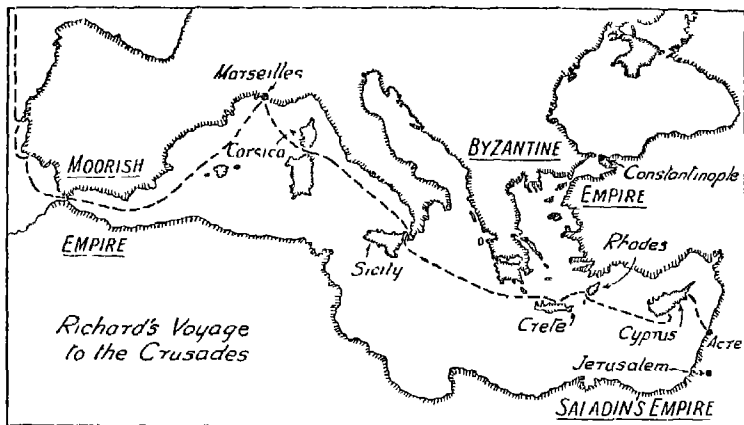
The page would not tell, but he was tortured until he admitted that it was Richard the Lion-hearted, of England. Thus Richard fell into the hands of Leopold of Austria, a bitter enemy. A great money ransom had to be paid by the people of England before their King could reach home.

The journeys of the Crusaders taught the English people a great deal about foreign lands and foreign peoples. Never before had so many Englishmen travelled abroad.

SOMETHING TO DO

Richard the Lion-Hearted died while besieging a castle in France. He was a bad English king but, like his father, he had strength enough to tame the boldest baron. Read about him in Sir Walter Scott's *The Talisman*, and from the story you will also learn something of Richard's noble enemy, Saladin.

Relics of the Crusades can be seen in the Museum of the Order of St John of Jerusalem, St John's Gate, E C, Clerkenwell. If you live in London, try and visit this museum.



QUESTIONS AND EXERCISES

- 1 Why was Richard a bad King of England?
- 2 What does the word "Crusades" mean? If you had been a young man in the days of Richard the Lion-hearted, would you have been a Crusader? If you had been a girl, would you have liked your young man to go on a Crusade?

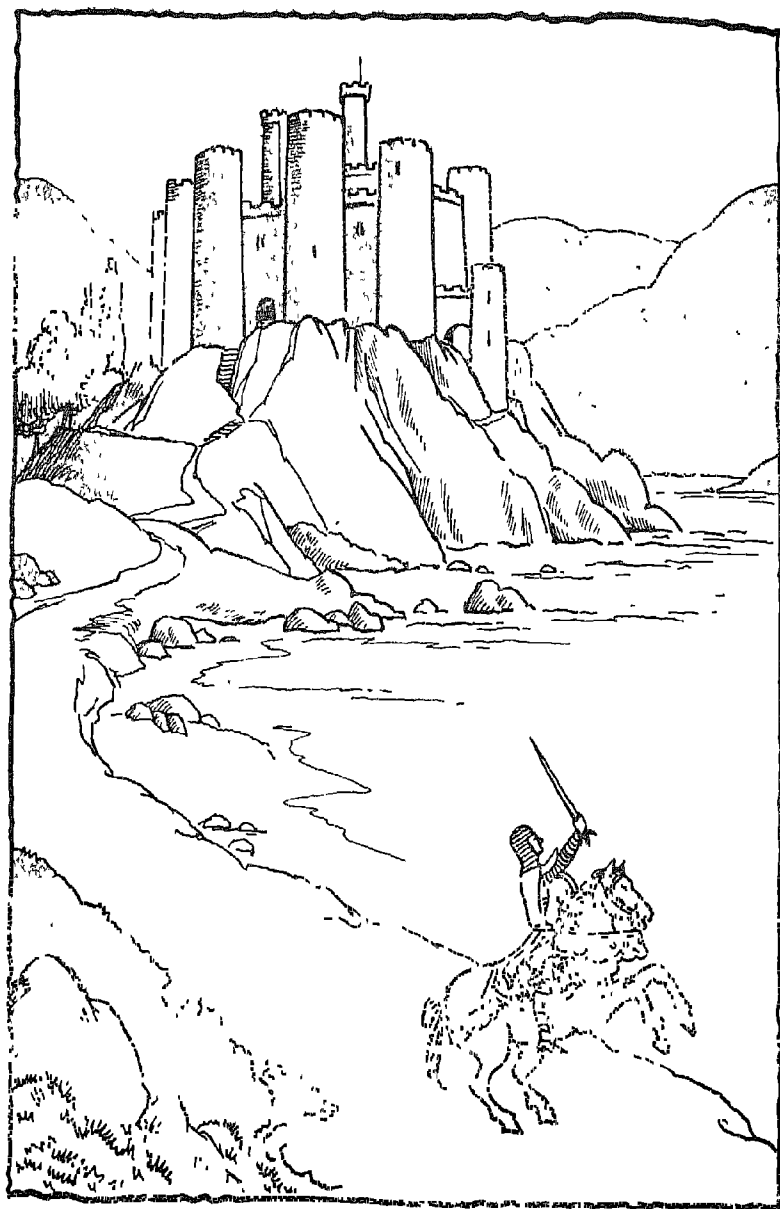


SIR FULK THE RED

WE have heard of a famous crusading king, Richard the Lion-hearted, but we want a mind-picture of a knight if we are to understand the rulers of the Middle Ages. We will call the knight Sir Fulk Fitz-Warine. There was a real knight of this name, but we will think of Fulk rather as a typical baron in the times of Richard, with a castle on the Welsh borders. Sometimes such a knight was a king's man, sometimes he was what we should call a "rebel."

Why did such a knight as Fulk Fitz-Warine fight against the King? For all sorts of reasons. Perhaps because he just did not like the King. But it might be because he wanted to marry someone, and the King wanted the girl to marry someone else. In those days many a young woman, who had lost her father in war, was made a ward of the King. Being a ward meant that the King looked after the girl's house and land and could give her in marriage to any one he liked. Often the King gave his ward to the knight who paid most money.

Now Fulk, when a boy, was brought up at the court of Henry II, in company with Richard, afterwards the Lion-hearted, and Prince John, later King John. Fulk loved Prince Richard but he hated John. One day Fulk and John were alone, playing chess. John became angry,



picked up the chessboard, and hit Fulk. Whereupon Fulk kicked John in the chest, so that he fell down senseless. When John recovered his senses, he ran to King Henry. But Henry would not listen, saying to young John, "You are always quarrelling!" Moreover, Henry called John's master and told him to give the prince a beating for "telling tales out of school."

Now John was not the sort of person to forget and forgive. When he became king after Richard's death, John took away Fulk's castle and gave it to another knight. In anger, Fulk Fitz-Warine left John's court, and thenceforward he and his sons were rebels or outlaws on the borders of Wales. When they heard that goods belonging to the King were on the road, Fulk and his men stopped the cavalcade and took what they needed.

Once Fulk stopped ten merchants, carrying costly cloths, furs, and spices for the King and Queen. When the merchants told him that, if the goods were taken from them *by force*, the loss would be the King's, and not their own, Fulk laughed and told them they should have "force" enough. So he tied the merchants up, hand and foot, and taking the rich cloth and fur, measured it off with his lance until he had enough to give all his followers a new suit of clothes. Then, still laughing, Fulk gave the merchants a hearty meal and told them to thank the King for the cloth, adding, "The thanks come from Fulk Fitz-Warine."

John was very angry, but Fulk was so well skilled in border war that the King's men could not capture him. When John tried to seize Fulk's wife, she escaped to the Welsh hills, where Fulk's boy was born. He was also christened Fulk.

At last the King of England was persuaded to pardon

Sir Fulk and restore his lands. His castle, the White Tower, was rebuilt, and here Fulk lived with his wife, the Lady Maude, and little Fulk. In due time, Fulk died and was buried in New Abbey, near his castle, and young Sir Fulk was master of the White Tower.

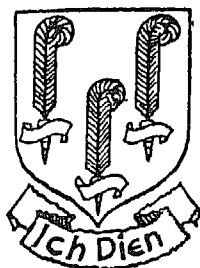
When you hear the word "baron" in connection with the times of Henry II, Richard the Lion-hearted, John or Edward I, think of the Fulks, father and son, and their castle, the White Tower, on the borders of Wales.

SOMETHING TO DO

Go to your public library and ask for the *Siege of Norwich Castle*, by M. M. Blake, *Ivanhoe*, by Sir Walter Scott, *House of Walderne*, by A. D. Crake, *In Freedom's Cause*, by Henry . . . They are all stories of the Plantagenet kings

QUESTIONS AND EXERCISES

- 1 What and where is a "keep," a "moat," and a "bailey." Look up the words in a dictionary, and then consult your "plan of the castle." There should be one in the Class Museum
- 2 What does Plantagenet mean, and why were Henry II, Richard, and John called Plantagenet Kings?
- 3 Who were the Crusaders of the World War, and when and how did they capture Jerusalem?



THE TWO EDWARDS

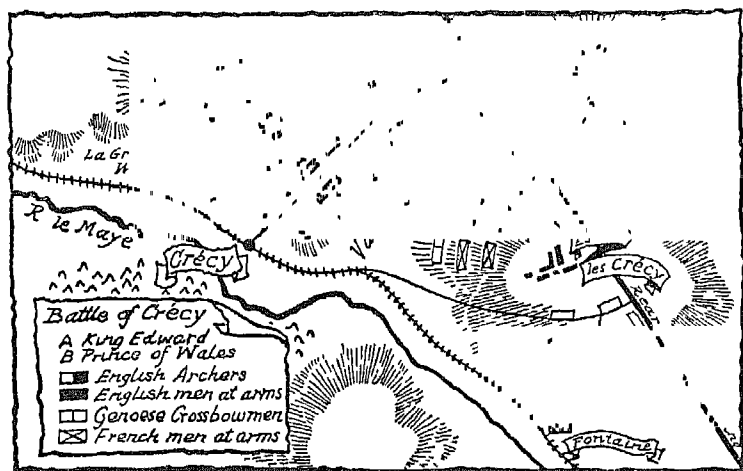
EDWARD I, called Longshanks, was King of England for thirty-five years. Like Richard the Lion-hearted, he was a man of great strength and an able soldier, as well as a famous law-giver and political leader. Picture him, tall, broad-chested, long-legged, and yellow-haired. Though Edward was harsh and easily moved to anger, his people loved him. During the battle of Falkirk, the King lay on the bare ground among his men, determined to suffer all they suffered. Again, while fighting in the Welsh hills, a cask of wine was brought to him—the only one in the camp. Edward would not drink from it “I have brought you into this strait,” he said, “I won’t have more to eat or drink than you, my men ” He wanted to share everything with them. Soldiers follow a leader of this sort.

Edward’s wife, Eleanor of Castile, was one of the best-loved of all English queens. Edward said of her, “I loved her in life, I love her now she is dead.” The Queen died at Harby, in Lincolnshire, and was brought to Westminster Abbey for burial. At each place where the funeral procession stopped an Eleanor Cross was put up. In London, the first cross was set up in Cheapside and the second at Charing, where the statue of King Charles I stands to-day in Trafalgar Square.

The grandson of Edward I, Edward III, was another good fighting-man, who reigned for a long time and was one of England's famous kings. He was aged fourteen when he came to the throne, and he won much glory from the wars which he and his son, the Black Prince, fought in France. Edward III, like Henry II, wanted to rule France, and a war between the Kings of England and the Kings of France commenced, which lasted a hundred years.

The Battle of Crécy gives us an idea of what warfare was like before guns and gunpowder were generally used. Edward sailed from Southampton with 30,000 men and, marched towards Paris. On a low hill near Crécy, Edward found the French army in front of him—a very big army, too, ready to fight a small one.

The morning of the battle came. At dawn King Edward knelt in prayer, then he rode through his army, listening to the cheers of his men. Edward told them to

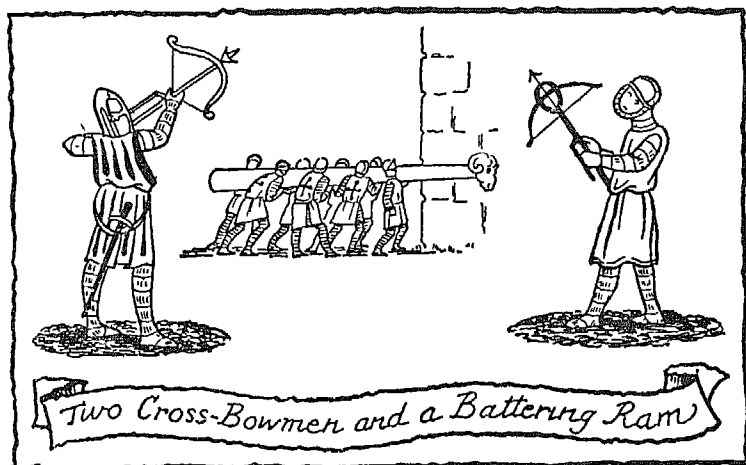


get on with their breakfasts, and then to sit down on the ground and rest, but with weapons ready. He knew that the worst part of any battle is at the end of the day, when men are tiring.

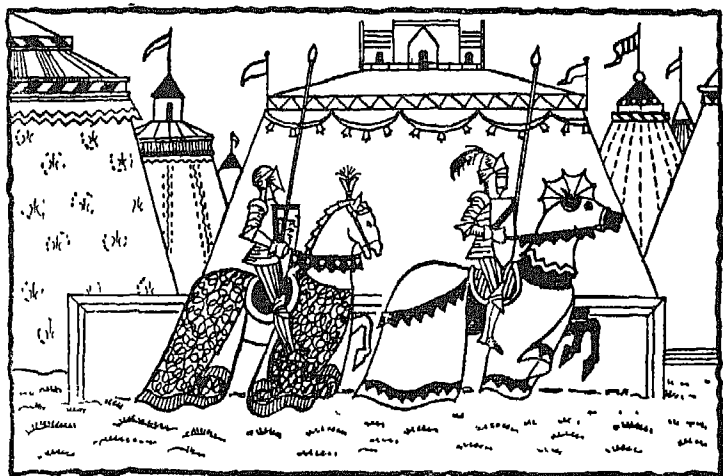
The French King was not so wise. It was a wet day, yet he marched his men through the muddy lanes. When they reached Crécy they were tired and hungry.

Edward ordered the battle to begin at once, but, actually, the Genoese crossbowmen in the French army opened the fight. Now a crossbow had to be "wound up" by a handle, and when one volley of arrows was let off, it took time to get ready for a second volley. On the contrary, the English hand-bowmen could fire as quickly as they could take their arrows from the carriers, and put them against the tight cords of the long bows. The Genoese began to fly and, in anger, the French knights struck at them with their swords.

In the end the French King's horse was killed under



his rider, and the King fled, leaving the Englishmen to make merry about their camp-fires. Next morning it was found that 1,200 French knights and many thousand men-at-arms had been killed

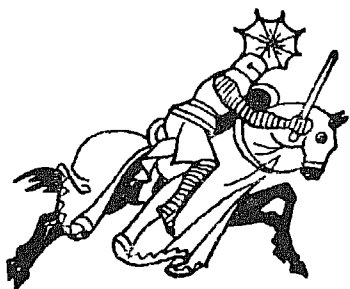


SOMETHING TO DO

Draw a simple plan of the battlefield at Crécy. Don't just copy the plan on page 86. Draw a simpler one and, perhaps, add some facts from the written story.

QUESTIONS AND EXERCISES

Did the Black Prince succeed Edward III as King? If not, why not?

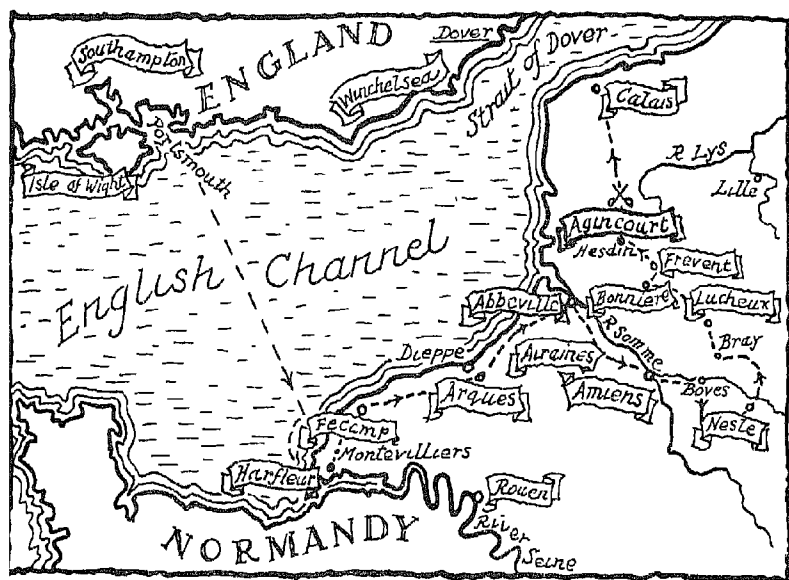


HENRY V OF AGINCOURT

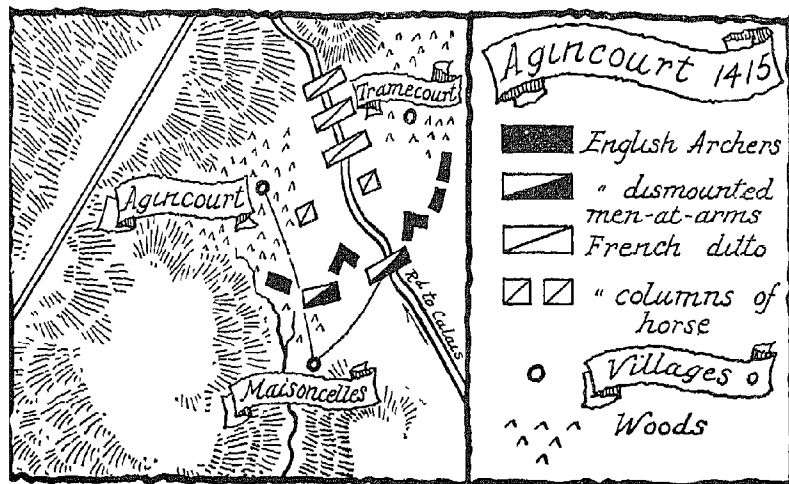
THE war between the English and the French kings did not end with Edward III's victory at Crécy. It went on long after Edward and his son, the Black Prince, were dead. Indeed, it went on for a hundred years, and is called the Hundred Years' War.

The beginning of the end came when Henry V became King of England. Henry was a good soldier and he knew that the French king was a weak and foolish person. So Henry decided to take an army to France and see if he could add the kingdom of France to the kingdom he already had in England. Henry remembered what Henry II and Edward III had done and thought he would do the same. Ships were collected, soldiers were drilled, cannons were forged, arrows were cut, and horses collected from all over England. Then, with about 20,000 men, Henry sailed for France.

Twenty thousand is a large number, but 5,000 men were soon lost through sickness. When at last Henry came upon the French army at Agincourt, he had only 1,000 men-at-arms, 6,000 archers, and about 4,000 armed footmen, while there were four or five times as many Frenchmen. Perhaps remembering what Harold had done at Hastings, Henry gave each soldier a six-foot stake,



Map of Henry V's first Campaign in France



with a sharpened point. These were planted in the ground and formed a sort of fence before the English army. Now it was rainy weather, and the French knights could not get their horses through the soft mud. The French archers, too, were not careful to keep their bow-strings dry and so could not reply to the showers of arrows fired by Henry's longbowmen. Soon the bravest men in the French army fell and the rest ran away. Henry saw that his little army could do no more, so he marched to Calais and returned home.

The story of the Battle of Agincourt has a special interest because Shakespeare made it the subject of one of his English history plays. This is how the poet describes Henry's return:

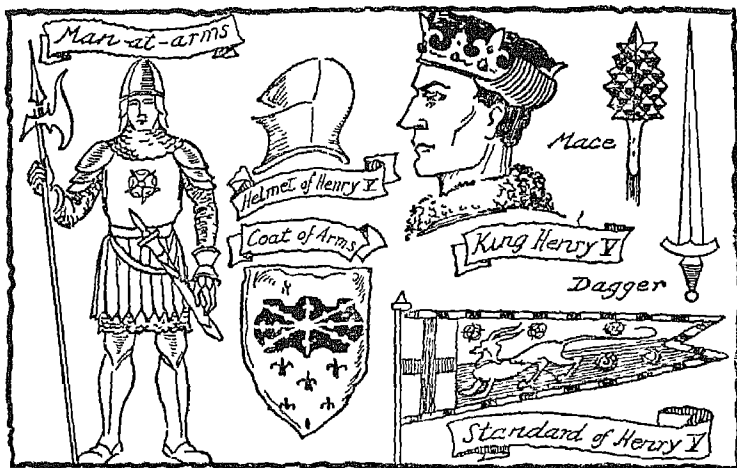
Behold, the English beach
Pales in the flood with men, with wives and boys,
Whose shouts and claps out-voice the deep-mouthed sea.

In London, the famous Dick Whittington was mayor. With his aldermen in scarlet and 400 Commoner Councillors in their fur coats and wearing rich collars and chains, Richard came out to meet the victor King at Blackheath. Riding at the head of a great procession, made up of his prisoners, the English noblemen, and the citizens of London, King Harry came to Southwark. At the southern head of London Bridge was a giant bearing the keys of the city. At the drawbridge in the centre was a figure representing St. George. Grouped around were boy choristers who sang "The Agincourt Song." In Cornhill, elderly citizens in mantles of gold set free many small birds and at the same time broke into a psalm of thanksgiving. By the cross of Eleanor of Castile in

Cheapside was a mock castle with a mock drawbridge, over which maidens danced singing:

"Welcome Henry the Fifth, King of England and France"

It seemed a great triumph, but it was short lived



SOMETHING TO DO

Read the three great speeches in Shakespeare's *Henry the Fifth*

Get a gramophone record of the Agincourt song, "Our King Went Forth," and play it to the class. It is a great English song of the Middle Ages

QUESTIONS AND EXERCISES

1. Describe Henry of Agincourt. How did he dress for a battle?
2. Draw a simple plan of the battle of Agincourt from the material on page 90.



HOW THE ENGLISH LEFT FRANCE

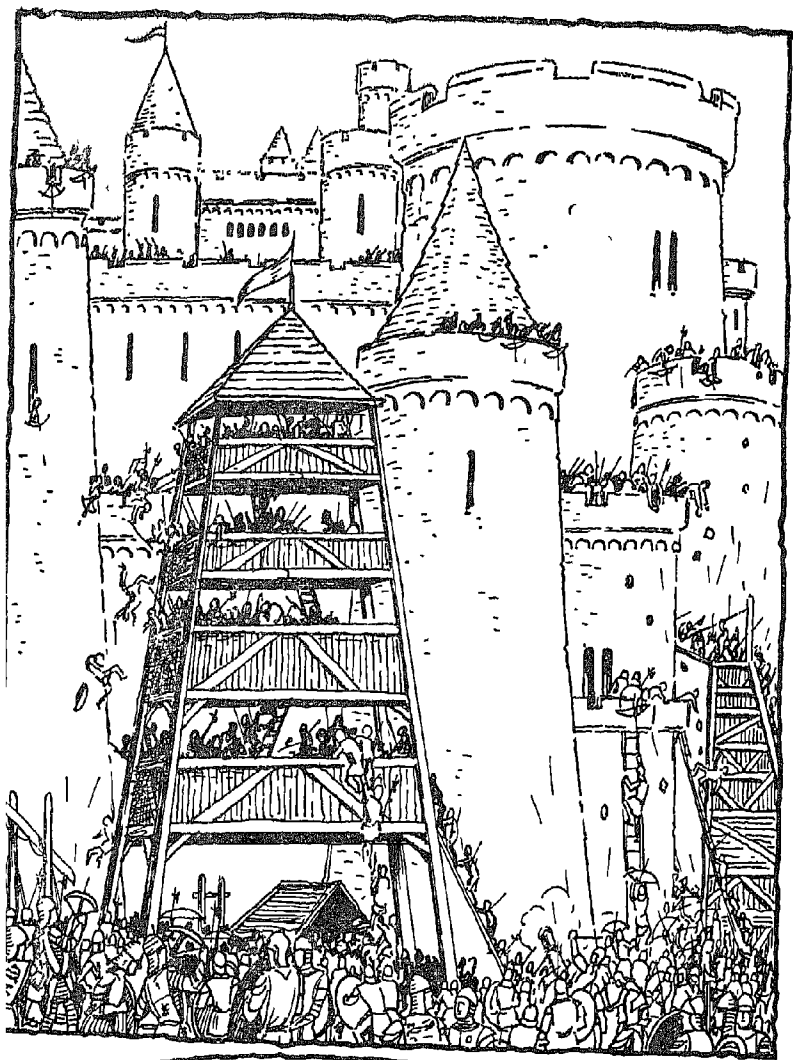
JOAN OF ARC

THE story of how the English kings lost their lands in France is fully as interesting as the way in which Henry II, Edward III, and Henry V tried to win and hold them. The heroine of the story is a Frenchwoman, Joan of Arc.

When Henry V died, the war went on and the soldiers of both the English and the French kings marched up and down France plundering and burning the villages. The soldiers of the two kings did not seem to care how much evil they did. But Joan of Arc, in her village home, saw all this and had pity, as she said, "for the fair realm of France."

Though she was a French girl, Joan of Arc must always be found in any history of England, for she did as much for English history as any Englishman. Joan of Arc ended the English rule in France and no English king has ever attempted to conquer France since Joan's time.

Joan was the daughter of a land-worker in Eastern France, a simple village maiden, sewing and spinning, when she was not tending her father's sheep. One night Joan thought she saw the warrior angel, St Michael, in a radiant light, and the angel seemed to say to her:



Siege of a walled town, 15th century

"Joan, go to the King of France at Orleans, and help him to drive out the English."

"But I am only a poor maiden," said Joan to herself. "I cannot ride or lead men-at-arms."

Nevertheless, the dream persuaded Joan to go, though her father, the village priest, and all her friends cried out that it was wild folly.

"I must go," repeated Joan. "I would rather spin here in Domrémy, but the Lord wills that I must go."

So Joan came to the Dauphin Charles, son of the French king, and said to him:

"Gentle Dauphin, my name is Joan the Maid. The Heavenly King has told me that you will be anointed and crowned in the city of Rheims."

And, wonder of wonders, the Dauphin not only listened to Joan, but accepted her help, and the wild French soldiery were glad to fight under Joan's leadership. She was eighteen years old, yet she could stay on a battlefield from daybreak to nightfall without a meal. Mounted on her white horse, and carrying a great banner with the fleur-de-lis of France upon it, she seemed like a spirit of victory to the battle-worn Frenchmen. Before Orleans, fort after fort was taken. Joan was wounded, but she would not let the attack stop. Next day the English abandoned the town and retreated northwards. It seemed like a miracle. Joan went to the great church of Orleans, and as she knelt in prayer, the people wept with her.

Then a great shame came upon England. Joan was captured in battle, and as the English soldiers said she was a witch, Joan was burnt at the stake in the market-place of Rouen. Claspings a couple of sticks, roughly made into the shape of a cross by one of the soldiers in the

crowd who was sorry for her, the Maid died. And as the English soldiers watched Joan's death, they murmured:

"We are lost We have burned a saint."

And it was so. Soon every English army in France was defeated and only the town of Calais remained of the land William the Conqueror, Henry II, Edward III, and Henry V had held in France.

It was a good thing that Britain lost her land in France, and we know now that the proper home of Britons who cannot make a living in Britain is in Canada, in Australia, in New Zealand, in South Africa, and other places where the English tongue is spoken and English law is obeyed. For hundreds of years Englishmen wasted life and wealth in seeking land in France for their kings. The Hundred Years' War was just waste, cruel waste.

SOMETHING FOR THE CLASS TO DO

Act a scene of a play—with Orleans as the background and Joan of Arc and the Dauphin of France as the chief characters

QUESTIONS AND EXERCISES

- 1 Shakespeare wrote *Henry the Fifth* Which modern British dramatist wrote a play about Joan of Arc?
2. Why was it a good thing that the English kings lost their lands in France?
- 3 What do you understand by "waste," as applied to a nation?



24

HENRY

AND MARGARET

FOR some time we have been thinking of strong English kings—of William the Conqueror, of Henry II, of Edward Longshanks, of his grandson, Edward III, and of Henry of Agincourt. All of them were vigorous men, who could control the feudal barons of their day.

But what if a king was a weak instead of a strong ruler? What happened then? What if a mere boy was called upon to succeed a strong father, because that father died in early manhood?

This is what happened when Henry of Agincourt died. He was succeeded by his infant son, Henry VI. When the boy-king was only eight years old he was crowned in Westminster Abbey. A year later he was taken to Paris and crowned "King of France." As Henry VI was so young, England was ruled by a council of lords and churchmen, headed by the Bishop of Winchester.

In those days the greater English nobles had little armies of followers, and they marched about England attacking the enemies of their lord, much as the French and English soldiers did during the war in France in the time of Joan of Arc. Greedy, cruel, and lawless were these English lords, when once the strong hand of Henry of Agincourt was removed. Parliament could do nothing

to stop the evil, for it was largely made up of friends of the lords. Indeed, the Parliament of 1426 was called "The Club Parliament," because the friends of the nobles came to it, armed with clubs, and bullied the rest of the members.

Young Henry of England grew to manhood, and when he was twenty-four years old he married a pretty and happy princess who came from Anjou in France. Her name was Margaret, Margaret of Anjou, and she was as clever as she was pretty. Margaret could write and read, she could sing and paint, for, as a girl, she lived in Italy, which was a centre of art in those days. For this girl from Anjou, life in England, indeed, seemed a strange adventure. She had only known the sunshine and gaiety of France and Italy and, for a time, she could not understand the grey of the English skies and the cold of the English climate.

Henry VI was a pleasant fellow, tall and slim and



kindly. But he was a scholar, rather than a soldier, and soon he left most of the work of ruling England to Queen Margaret. Of course, the feudal barons hated being governed by a woman, even if she was clever and strong-willed, and the baron who hated Margaret most was the King's cousin, the Duke of York.

THE WARS OF THE ROSES

In the struggle between York, the man, and Margaret, the woman, the man won. The quarrel between the two caused two parties to arise in England, one called Lancastrians, who supported Henry and Margaret, and the other Yorkists, who wanted a Duke of York to be king. At last a civil war began. One Duke of York was killed, but his son Edward took his place. Marching to London, he was crowned as "Edward IV" at Westminster. Thus England had two kings. But Margaret of Anjou did not despair. The powerful Earl of Warwick quarrelled with Edward of York, and for a time it seemed as if Henry VI might be restored. But Warwick was killed at Barnet and later Margaret's own army met that of Edward at Tewkesbury. Margaret's son was killed in the fight, and the Queen was taken prisoner and sent to the Tower of London, where King Henry was already imprisoned. The very next day Henry died. Londoners said he was stabbed while he was praying.

In those times a weak king was a bad king, and England suffered much during the Wars of the Roses. This civil war got its name because the followers of the House of York each wore a white rose as a badge, whereas the Lancastrians, who favoured Henry and Margaret of Anjou, wore red roses.

SOMETHING TO DO

The Temple Gardens in London were the scene of the first definite break between the House of York and that of Lancaster. Read about it in the historical play *Henry the Sixth*, written by Shakespeare, who described many episodes in the Wars of the Roses in his historical plays.

Plantagenet
(Yorkist)

Let him that is a true-born gentleman
And stands upon the honour of his birth,
If he suppose that I have pleaded truth,
From off this briar pluck a white rose with me

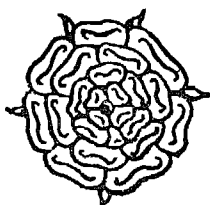
Duke of Somerset
(Lancastrian)

Let him that is no coward, nor no flatterer,
But dare maintain the party of the truth,
Pluck a red rose from off this thorn with me



QUESTIONS AND EXERCISES

1. What makes a civil war different from any other war, and even more horrible?
2. What is the last civil war you can remember?



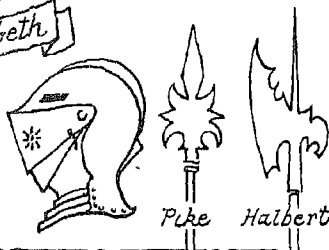
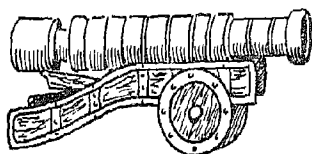
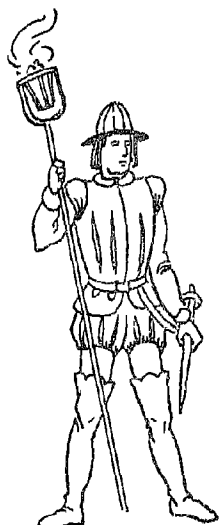
THE DAYS OF THE TUDOR ROSE

THE civil war in England did not end with the murder of Henry VI, though this ended the Wars of the Roses, as almost all the red-rose Lancastrian barons had been killed. Edward IV, of the House of York, was king for a few years and has often been called "The Last of the Barons," as he ruled without help from Parliament, and was kept in power by his own little army, which killed any barons who opposed Edward.

When Edward IV died, his son, Edward V, was a boy of twelve, far too young to take part in the wars of the barons. First, his Uncle Richard, who was Duke of Gloucester, took the boy-king and shut him up in the Tower and murdered him there, together with his younger brother—a horrible deed, done by a horrible man. We English have never forgotten "the Princes in the Tower" and their sad end. Richard ruled as Richard III, but only for two years. Then he was killed in battle by Henry, Duke of Richmond, and thus the House of York also ended with a violent death.

This time, strange to say, England found peace, for Henry Tudor, Duke of Richmond, who ruled as Henry VII, was a wise man, as well as a good soldier. So many of the barons had been killed in battle that Henry was able to rule with the help of the citizens of London and the large English towns, and did not have to use his own

· IN · TUDOR · TIMES ·



private army. For the first time for many years, England had a king whom it could respect and trust. Thus order at home and peace abroad became possible.

HENRY VIII

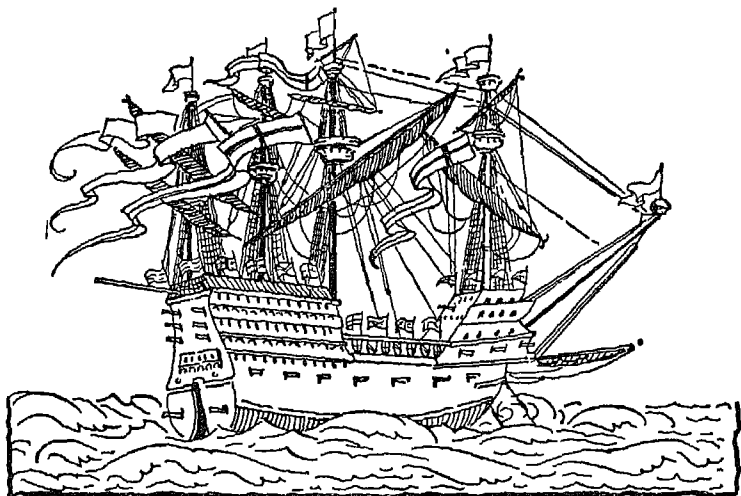
Henry VII was followed by his son, Henry VIII, and, later still, came Henry VIII's daughter, Elizabeth, perhaps the greatest member of the House of Tudor. All of them had faults, but they loved their England and did not rule as if their own wealth and that of their friends was all that mattered. The result was that a hundred years of ever-growing prosperity, in which England was not wasting its strength and wealth in foolish wars at home or in France. England's prosperity seemed the greater because France, Italy, Flanders, Germany, and Spain were all suffering much from religious wars and civil strife at this time.

As a young man, Henry VIII was very popular, partly because he represented a union of the House of York and the House of Lancaster, and made it seem that there was a real end to the Wars of the Roses. Moreover, he was handsome, a good musician, and well skilled in knightly exercises. He was also interested in art. He brought the great Holbein from Germany to paint himself and the leaders in his court.

Lastly, under the Tudor kings and queens, many English books were printed, and these made it easy for Englishmen to learn about discoveries in other countries. Some of these discoveries were made by Spanish, Portuguese, and other sailors, who were making wonderful voyages in Tudor times, others were the discoveries of thinkers, such as the astronomer Copernicus, who first made it plain to all thinking people that the earth travels

round the sun once every year, and not the sun round the earth. We shall hear more about these things before we end our history lessons, but, already, we know enough to see that the Tudor Age was one of the great times in English history. It meant the end of the Middle Ages and the beginning of modern times.

With the Tudors we think of their sign, the Tudor Rose. You will find it again and again in ancient buildings.



SOMETHING TO DO

Has the Class History Museum any folders or files for pictures? If not, make some and begin a collection of good-sized pictures or mounted photographs. There is not time to make all the history models we should like, but it takes no time to cut out an interesting picture and slip it into a folder, or into one of a nest of drawers. The Tudor Age will want a folder or a drawer all to itself, as there are many pictures of the time of Henry VII, Henry VIII, Edward VI, Mary I, and Elizabeth to be collected. Some of the best will be pictures by Holbein.



TERMINAL SUMMARY

AT the end of last term we passed in review the men and women who made up the story of Britain to the time of Alfred the Great. This term we have heard of many more people, for the years from William the Conqueror to the end of the Middle Ages are nearer to our own days, and, therefore, fuller of men and women who matter to you and me. Recall some of them:

Canute the Viking, who not only raided England, but conquered it and became the first Danish king.

William the Conqueror, who was also a Viking of sorts, though he actually came from Normandy, in the north of France, where the Vikings had settled before William was born. The big ships in Duke William's fleet when he sailed from Normandy to conquer England were just like the "serpent ships" of Canute.

Then the story of Henry II, who wore the badge of the broom plant (Latin, *planta genista*), gave us St. Thomas of Canterbury and his father Gilbert à Becket, port-reeve of the City of London, an office very like that of the Lord Mayor to-day. Picture the people in your mind's eye, as you might remember an interesting film, especially that tremendous scene in Canterbury Cathedral, when Fitzurse and the other murderer-knights killed Thomas in his own church.

What a fine fighting-man was Richard the Lion-hearted,

and what a subject for an historical novel, as Scott showed in his *The Talisman*. Yes, you will say, a good fighting-man, but a bad king! And when you are remembering Richard, don't forget Fulk the Red, who had his castle on the borders of England and Wales.

After the men and women of the Crusading age came the two great Edwards; first Longshanks, who added Wales to England, and then Edward III. We will not forget the Battle of Crécy, though a much more useful thing which Edward did for his country was to help English trade with Flanders. Edward took a keen interest in the wool trade because it gave him money for his French wars. Thus some good came out of a great deal of evil. Before we finish reading about the story of Britain, we shall find that the wool trade meant very much to England. Indeed, it means much to-day, as Bradford and the other wool towns of Yorkshire know full well.

When you think of Edward I think of the good Queen Eleanor, and when you think of Edward III think of the good Philippa, his wife. As for Henry V, another conqueror of France, he was so great a soldier that he seemed to be successful; yet, as we saw, under his son, Henry VI, all that seemed to have been won was lost. What wastage.

And then the two French women, Joan and Margaret—Joan of Arc and Margaret of Anjou—Joan as brave as any man in either the English or French armies, and Margaret, who lost her husband, her son, and her English friends before she went wearily back to Anjou.

With the end of the Wars of the Roses and the coming of the Tudor kings and queens came the end of what we call the Middle Ages, as distinguished from modern times.

Have you noticed how often ships come into the story

of Britain? This is because Britain is an island. One or another of you boys and girls should draw some pictures comparing Roman galleys with the "serpent ships" of Beowulf, Canute, and William, and then add a picture of ships as they were at the end of the Middle Ages. By doing such things you make your History seem alive. The class would like to add such pictures to its museum.

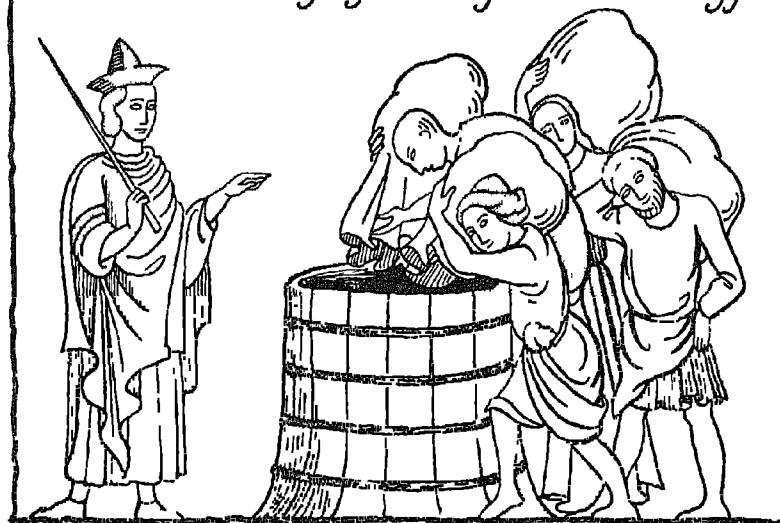
The artist has drawn the *Great Harry*, which Henry VII built at a cost of £15,000 (See page 104)

Remember that History is living in everything around you. You may be able to revise all the history you have learnt in the last term by studying the names of villages and towns in your district. If you find *-chester*, *-cester* or *-eter* in a name, there was a Roman camp there, for this ending is from the Latin *castra* a camp. If you find *-ton* or *-don*, *-ham*, *-yard*, *-worth*, *-borough*, or *-burgh*, the place will almost certainly have been an Anglo-Saxon settlement. *Ham* meant home, *ton* meant town and *burgh* meant fort.

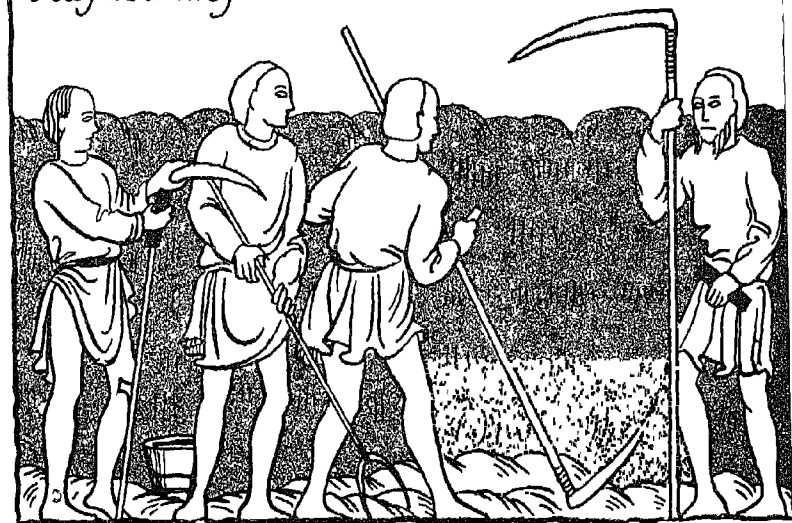
Names ending in *-by* or *-thorpe* (meaning village) and *-toft* are Danish, and names ending in *-thwaite*, *-garth*, *-beck*, *-haugh* and *-fell* are Norwegian.

Make a map of your district and print on it any place-names you can find with such endings, using a different coloured ink for the endings, so as to distinguish them from the rest of the name. Then see if your district seems to be Roman, Saxon, Danish or Norwegian.

Peasants storing grain for the bailiff



Haymaking





The Domesday Book

PART THREE

27

VILLAGE LIFE IN DOOMSDAY TIMES

CONQUERING kings and their battles and stories of civil war cannot be left out of history books. Nevertheless, if we are to understand how the Britain of to-day grew up, it is no less important to know something of the unnamed workers in villages and towns, who were also helping to build our Britain. While William was conquering England, and Edward III and Henry V were making war in France, the people of England had to be fed and clothed and housed. What can we learn about these workers, their wives and their children?

Thanks to William the Conqueror, we know a great deal about agricultural England about the time of the Norman Conquest. William ordered a survey of the country to be made and written down in a book known as Domesday Book. It can still be seen at the Record Office, London, though it was made in the year 1085, that is, 860 years ago. The Domesday Survey tells how the land of England was divided among the various owners—Norman and English. What William did is told in the *Anglo-Saxon Chronicle*, and the old-fashioned words give us a vivid picture of how England was governed in those far-away days

Then at Midwinter was King William at Gloucester, with his

Witan and there held his Court five days After this the King held a great council and had very deep speech with his Witan touching the land, how it was peopled and with how many men Then he sent his men over all England into every shire and caused to be learnt how many hides (a hide was 120 acres) were in the shire, or what land the King himself had and what cattle was on that land and what manner of dues he ought to have for twelve months from the shire Also he caused to be written how much land his archbishops had and his bishops and his abbots and his earls, and what and how much each man had, who was a landowner in England

The *Anglo-Saxon Chronicle* tells us that William's survey was so thorough that not a single hide nor yard of land was missed; not even an ox, a cow, or pig was left out.

Many of the land-workers mentioned in Domesday Book were serfs, who were not even allowed to go away from the farms on which they worked. Most of the serfs lived in a single-roomed hut, made of mud and wattle (plaited twigs which made a sort of wicker-work).

A freeman was a sort of yeoman-farmer, who farmed about thirty acres of the village land. Here he grew wheat or rye, oats or barley, while his sheep and cattle roamed over the village common, and his pigs ate acorns or beech-mast in the neighbouring forest.

Above the freeman was thethane, who is best described as the squire. Thethane was a landowner, but he was not a nobleman He paid for his land by fighting for the King in time of war and by repairing the royal castles and the King's bridges in peace-time. If he lived near the sea, athane might also provide ships for the King in war-time.

SOMETHING TO DO

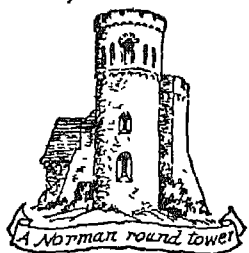
1. Make a map of a village as it must have been in Norman times. First a high road, every village must have a road to connect it with other villages. Across the road draw the stream, every village must have a supply of water. At the point where the stream crosses the high-road is a bridge. Near the bridge mark some houses for the tenant farmers and farm labourers. There was probably only one street in a Norman village. Add a smithy, a mill, and the site of a weekly market and an annual "fair". And don't forget the forest, where the freemen and serfs got their wood for fuel and building, and where they fed their pigs. On p. 108 are some pictures of farming about the time of the Domesday Survey.

2. Domesday Book can be seen any afternoon (except Saturday) at the Record Office Museum, Chancery Lane. Make up a party and go. There are many other things of interest in the museum.

If you do not live in London, look up the entry in Domesday Book relating to your suburb, town, village, or country district. You will find the entries are in Latin, but translations are easily found, for example, in the Victoria County Histories, which you will be able to consult at your public library. The street you live in may have been named after a man who held that bit of land in Domesday times.

QUESTIONS AND EXERCISES

In Anglo-Saxon Domesday meant The Day of Judgment, and William's Survey seemed so important to the landowners of England that they called it Domesday Book. Explain this in your own words.



A FEUDAL LORD

LORD of the Manor. This is a phrase one still hears in village life. What does it mean? In the later Middle Ages the lord of the manor was usually a descendant of one of the Norman knights who came over with William the Conqueror. But sometimes he was an Englishman, who did not fight against the Normans.

William rewarded faithful subjects by giving them land. Much of Cornwall was given to his half-brother, Robert. These estates later passed to the Duchy of Cornwall and now belong to the King or his eldest son, the Prince of Wales. In return for the land he received from the King, a feudal lord supplied men-at-arms. The feudal oath ran thus.

Hear, my lord, I become liege man of yours for life and limb and earthly regard, and I will keep faith and loyalty to you for life and death. God help me.

Laying aside his arms and bare-headed, the man knelt and put his hands in those of his superior. After the oath had been spoken and the kiss of peace had been given, everybody understood that the land had been given to the man for ever. It was the feudal custom. At a coronation in Westminster Abbey the eldest son of the King makes just such a promise to his father, the new ruler of the country. This is the promise Edward VIII (now

Duke of Windsor) made to King George V at the Coronation in 1911

I, Edward, Prince of Wales, do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die, against all manner of Folks.

When he had said this, the Prince touched the crown on his father's head and kissed his father's left cheek.

Very often, a feudal oath was sworn, not to the King, but to some other great landowner who wanted men to fight for him, and, always, the homage was done in a public place, so that there might be witnesses to the promises made by lord and tenant. When the tenant put his hands between the hands of his lord it meant that the lord promised protection, while the tenant promised reverence and obedience.

This system of giving land in exchange for service to the King was called Feudalism. It worked fairly well so long as there was a strong king who could keep the feudal lords in order. It worked very badly under a weak king. William was succeeded by his sons William Rufus and Henry I. Both kept the feudal lords in some sort of order, aided by the English who much preferred a harsh king to lawless lords. Would you? Listen to what the *Anglo-Saxon Chronicle* tells of Stephen, the successor of Henry I.

When the traitor Barons perceived that King Stephen was a mild man and a soft, and that he did not enforce justice, they did all wonder. For every rich man built him castles and defended them against the King, and they filled the land with castles. They greatly oppressed the wretched people by making them work at these castles. And this state of things lasted the nineteen years Stephen was King and ever grew worse and worse. Then corn was dear, and meat and cheese and butter—for there was none in the land. The earth

bore no corn; you might as well have tilled the sea, and it was said openly that Christ and the Saints slept



CLASS DEBATE

Stephen was brave, kindly, and generous, William Rufus was wasteful and cruel, but Rufus was energetic and soldier enough to make his barons fear him. Which would you have chosen as King if you had lived after the death of William the Conqueror. When you are debating do not forget what you know already about the Wars of the Roses and what harm the feudal lords or barons did to England then.

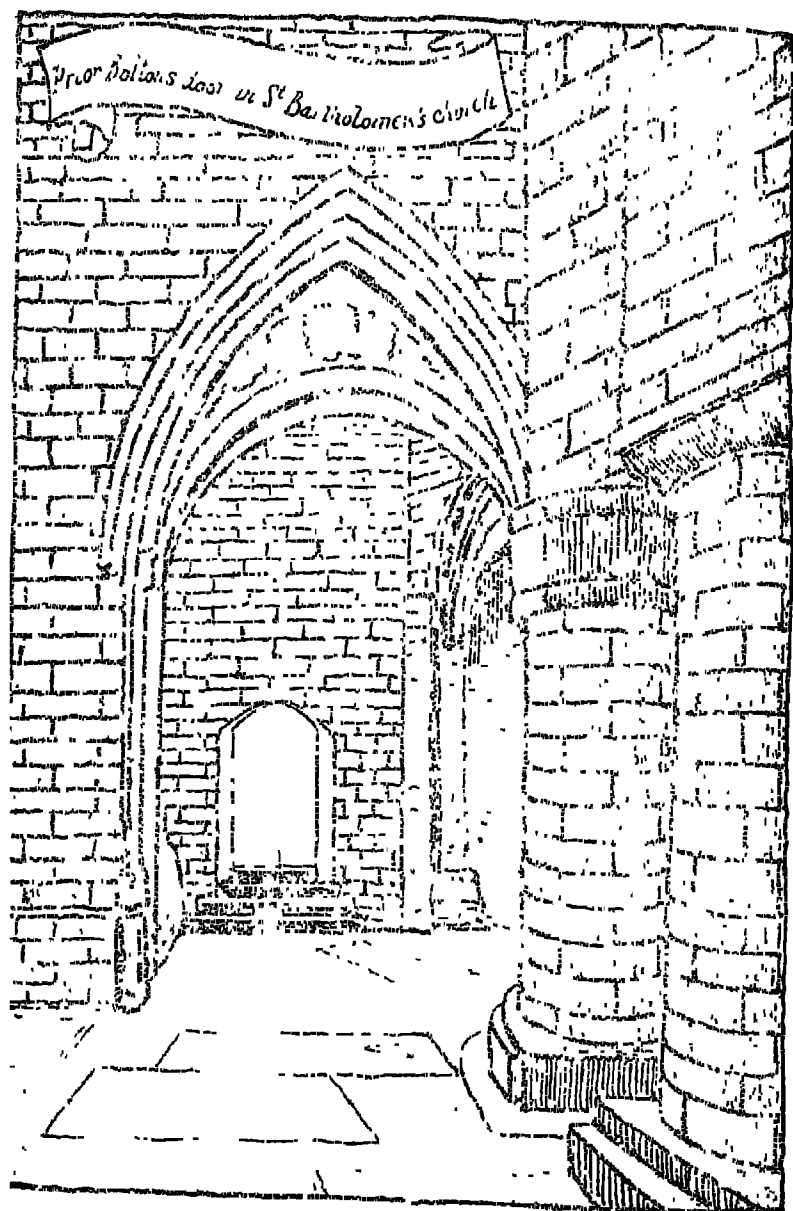
RAHERE

CHURCH-BUILDER



YOU remember Gilbert à Becket and his boy Thomas, who became Archbishop of Canterbury and later Saint Thomas of Canterbury. You remember, too, King Henry's penance in St. Thomas's Cathedral and what a triumph the penance seemed for the Pope at Rome and the Catholic Church, over which the Pope ruled. To-day, the wealth and power of the Church in the later Middle Ages is recalled by such cathedrals and abbey churches as Westminster, York, Winchester, Wells, Exeter, Lincoln, and Durham. In many towns and villages of England there are also medieval churches of great beauty and interest.

Here is a story telling how the famous London Church of St. Bartholomew was built in the Smooth Field (now called Smithfield), just outside the city wall. About fifty years after the Norman Conquest there lived Rahere, a witty courtier of Henry I. Rahere went sick with malaria, while visiting the scene of the martyrdom of St. Paul in Rome. He promised, if he recovered, to build a hospital for the poor in London. A few days later the sick man had a vision. In his dream a great winged beast with eight feet seized Rahere and carried him aloft, threatening to drop him into a pit of horrible depth.



Rahere's cry of fear was answered by a saintly man, who said:

"I am Bartholomew, the apostle of Christ I am come to help you in your pain and tell you the secrets of heaven. Know that it is the will of God that you should choose a place in the suburbs of London at the Smooth Field and there build a church and hospital. This thou must do in the name of Bartholomew, apostle of Christ."

Rahere came back to London First, he collected money for the hospital It was a long lofty hall, with aisles on either side The beds of the women patients were on one side; those of the men on the other. Then he began to build a church, and a cloister, a chapter-house and other monastic buildings were put up around the church. South of the church was a mulberry garden St. Bartholomew's Hospital is still one of the largest in London.

The shrine of Rahere can be seen in the church of St. Bartholomew. He is lying with shaven crown, in the dress of the canons of St. Augustine, a black cloak and hood over a white embroidered coat An angel at the feet of Rahere holds a shield, with the arms of the Priory upon it At the head of the tomb kneel two little monks, with their Latin Bibles open at the fifty-first chapter of Isaiah:

For the Lord shall comfort Zion He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the Garden of the Lord

The church of St. Bartholomew was built in the times of the Norman kings, so we say it was built in the Norman style, to distinguish it from later churches, built, perhaps, when Henry III was building Westminster Abbey.

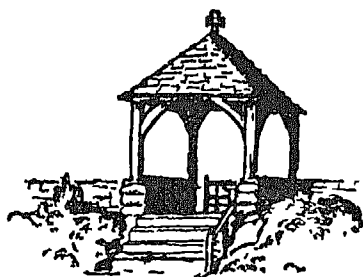


SOMETHING TO DO

If you live in London, visit St. Bartholomew's Church, Smithfield. If not, search out the church built in the Norman style, which is nearest to your home. Often, much of the church will have been rebuilt, but you may find a rounded Norman door, window or chancel arch. If you find such a window or doorway or arch, draw it. Then you will never forget the Norman style.

QUESTIONS AND ANSWERS

1. How would you tell that a church was built in Norman times? Look at the drawing on p. 116 and remember that Prior Bolton's door was built after Norman times; so was the pointed arch behind the heavy rounded pillars.
2. Why did the canons of St. Bartholomew choose that verse from Isaiah for Rahere's tomb? In answering the question do not forget that the Smooth Field was itself "a waste place," just outside London Wall.



AN OLD CHURCH

WHEN you are on holiday never miss visiting an old church. You will seldom have to walk five miles to find a church with a history which goes back to Norman times, or, at any rate, to the Wars of the Roses. Very often you will find stones which were put in place by a builder in Norman times and you may even see the sculptured tomb of a feudal lord. This is the sort of thing which makes history worth learning.

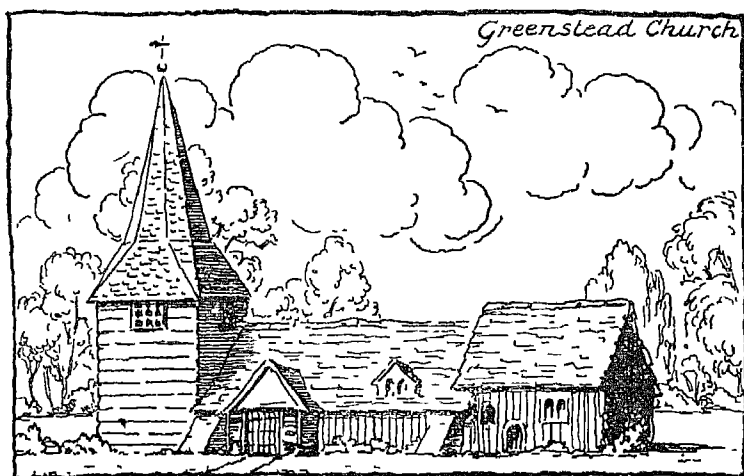
When you go into a church, if you are a boy, take off your cap. If you are a girl, don't. Then look round and notice the various parts of the church. In its simplest form, an English church is made up of a nave, where the congregation sits, and a chancel, where the clergy offer their prayers and praises. In the chancel there is always an altar, and this is at the east end. In early Saxon times a church was usually made of wood, and one of these wooden churches can still be seen at Greenstead in Essex. The nave is made of logs of wood, placed side by side.

In the North Riding of Yorkshire there is another lovely little church in the village of Lastingham. Bede tells us that this church was built by Bishop Cedd, among "craggy and distant mountains," so ugly and so cruel in

appearance that Bishop Cedd fasted forty days and forty nights, that thus he might purify the place before he began building the church. When Bishop Cedd died, his brother, Bishop Chad, became abbot of Lastingham. The first Anglo-Saxon church, it would seem, was destroyed by Danish raiders, but there is a very early crypt in the little church which took the place of that built by Bishop Cedd.

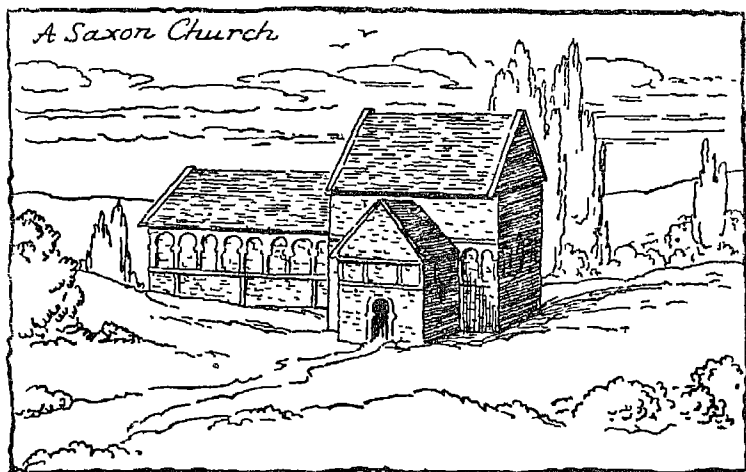
An early addition to the nave and chancel of a Saxon church was a porch in front of the western door. Later, as this porch was often used as the foundation for a western tower, a new porch was cut in the south wall, giving admission to the nave. The south porch of a church was sometimes used as a school-house or as a court of justice, in times when there was no other meeting-place for schoolchildren or litigants.

In Norman times many Saxon churches were rebuilt, and, usually, the altar-house at the east end was much



enlarged, as the services were now longer and the priests required more room. Then came the addition of little chapels at the head of the nave, chapels which were later enlarged into the transepts to-day. By this time the ground plan of an English church was cross-shaped, as most village churches are to-day. The transepts gave extra space for the congregation, and yet kept the worshippers within hearing of the priest at the altar. Often you will see a hole in the corner wall of a transept, which allowed worshippers to watch what was being done at the altar.

When still more space was needed for the congregation, it was not uncommon to pull down the wall of a nave entirely, and add arches where the wall had been, and thus build an aisle on either side of the old nave. As service had to continue while the alterations were being made, the aisles were often built before the original nave wall was broken down. When the new aisles were roofed



the nave wall was pulled down, and thus the old nave and the new aisles became part of the newly built church. Visiting a medieval church, one can often discover evidence of such building operations.

Chantry chapels began to be added to English churches when the gilds became wealthy, or when the lord of the manor desired a special chapel as a burial-place for himself and his family. These chantry chapels were often in the transepts, or at the side of the chancel. The wall paintings, the roof with its great wooden beams, the font, a holy-water stoop, and fragments of pictured-glass windows are other interesting things to be found in a medieval church.

SOMETHING TO DO

Open a folder portfolio for pictures of English churches.

QUESTIONS AND EXERCISES

Make a list of the historic churches within ten miles of your school. Try and find out when each church was built, and this will tell you the "style." After the heavy round columns of the Norman style, came the slender pillars and the pointed arches of the Gothic style. Later still, came the square-headed doors and windows of the Tudor style, often called "the decorated style." It is fascinating to study the architecture and thus be able to say when each part of a church was built.



A MONASTERY IN THE MIDDLE AGES

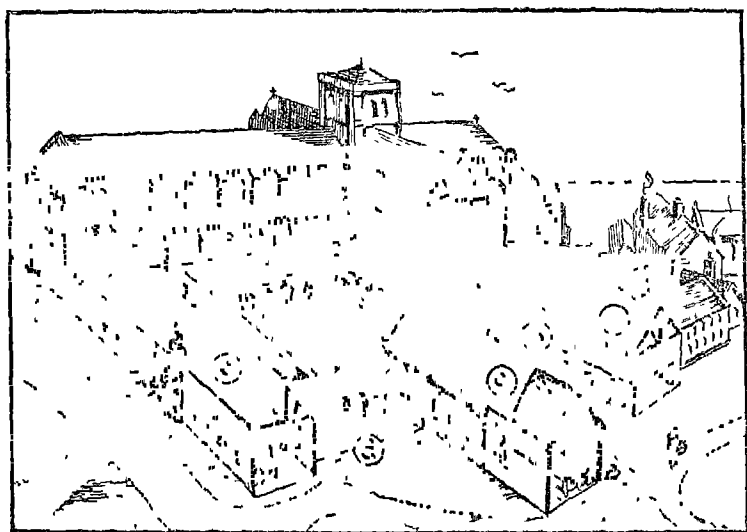
WHAT Rahere and the canons of St. Bartholomew did for the "wilderness" of the Smooth Field other bodies of churchmen did in all parts of England and Scotland. "They comforted the waste places and made the desert like the garden of the Lord." These bodies of churchmen were not parish priests, but were called monks. Some of them founded their houses in the desolate moors of Yorkshire; others, in the swamps of Lincolnshire. Here they bred horses, sheep, and cattle; or maybe built water- or wind-mills.

The home of such bodies of monks was called a monastery and we will picture one of them, not as it is in ruins to-day, but as it was.

Perhaps the very beginning was in the days of St. Augustine of England or of King Alfred. A few missionary monks put up a tiny church, with wooden walls and a roof made from shoots of willow, plaited together into a rough "basket-work" which was enough to keep out the rain. Just because there was such a monastery, a village tended to arise, as larger and larger stretches of corn- or fruit-land were reclaimed from the marsh by the busy monks.

The willow "basket-work" roof was very easily burnt,

and soon every band of missionary monks wanted to put up a stone church. Always, if they stayed in any place for a long time, a stone church took the place of the first rough house of prayer. Often, too, a Norman castle arose near the little stone church, and, if the Norman noble was rich, he and his wife gave money for the building of an even bigger church, with a stone vaulting to the roof instead of a wooden one. The Norman lords and their ladies wished to be buried in such a church. Still later might come a truly noble church, like that of Durham or Gloucester, with columns and walls sturdy and strong as the Norman knights, churchmen, or burghers who helped to build it. Inside, the stones might be hidden behind pictures, or a tapestry such as that woven by Queen Matilda and her ladies for Bayeux Cathedral. The pictures would be painted in simple colours, such as



red and yellow ochres (ochre is a coloured clay) and lamp-black

The church was only part of a medieval monastery. On the southern side of the church (the warm side), where the massive walls gave shelter from the cold north winds of winter, were the eating and sleeping places of the monks. And, near by, were a brew-house, where light beer was brewed, a granary for storing corn, a smithy, where the horses and mules of the monks were shod, an infirmary or hospital, and a guest-house, which also had its own chapel and its own kitchen. There were also a water-mill, a fishpond, and a vegetable garden. In the cloisters, too, was a school, with a place where the monks could read and write their books.

How differently we do these things to-day! Bread comes from a bakery, beer from a brewery, and the vegetables from a town market. The smith has almost vanished, for motor-cars do not require "shoeing," and "spare parts" can be ordered from the makers to replace breakages. Instead of a monkish guest-house, travellers now stop at the railway hotel. As for the cloister school, the boys go to a school which the County Council pays for and provides.

A great monastery in the later Middle Ages did many things which the State does to-day. It took the place of the poor-law system. It provided hostels for travellers and, after dinner, the guest-master, at the top table, might call upon any one to sing, tell a merry story, or even dance or do some conjuring tricks. There were no theatres, cinemas, or music-halls, so the monks sometimes wrote and acted short Bible plays.

Think of these things when you visit the ruins of

Fountains Abbey, in Yorkshire, of Tintern Abbey, in the Wye Valley, or of Glastonbury, near Wells. We have heard of Glastonbury already.

SOMETHING TO DO

Read Conan Doyle's *The White Company*.

QUESTIONS AND EXERCISES

1. What and where is a "cloister"?
2. What is the abbey nearest to your school? How is it connected with the history of England which we have learnt already?
3. In the chart on page 124, (a) marks the dormitory where the monks slept, (c) the refectory where they had their meals; (d) the kitchen, and (e) the hall where the lay brothers, who did the rough work of the monastery, took their meals





ABBOT SAMSON AND MONK JOCELIN

THE chief man in any monastery was known as the abbot, and Abbot Samson ruled over the monastery of St. Edmundsbury, in Suffolk. Brother Jocelin was one of his monks, and the two men lived when Henry II, Richard the Lion-hearted, and King John were Kings of England.

The monk Jocelin was a Norman Englishman. Born in St Edmundsbury, he went to school in the monastery and spent all his life there. Picture him with a few quillpens, made from the feathers of goose, swan, or crow, and dipping them from time to time into an ink-horn of black carbon ink. He is sitting in the cloister of the abbey, at an oak bench of his own, and he is writing upon a good piece of vellum, prepared from the skin of a sheep, a calf, or a goat. Hanging by their handles from the wall near by are a number of leathern satchels. In them are other vellum rolls or vellum books, which make up Jocelin's library, or, rather, the books from the monastic library which he is using at the time. Jocelin thinks for a while, then, quietly, but steadily, he writes:

That which I have heard and seen have I taken in hand to write, which in our days has come to pass in the Church of St Edmund, from the year when the Flemings were taken captive outside the town, at which time I took upon me the religious habit . . .

Thus Jocelin began his Chronicle, and he went on to tell of St. Edmundsbury under the rule of Abbot Hugh, a kind man and a pious monk, yet neither wise nor far-sighted in worldly affairs. You will see, as Jocelin saw, that just as a man might be a good fellow but a bad king, so a man might easily be a good monk, but a bad abbot. A monastery in the Middle Ages was rather like a big farm or business-houses to-day. Thus it employed many men, monks, and lay brethren, and they became lazy if there was not strict rule. Old Abbot Hugh was not strict enough.

When he was a boy, Jocelin had been taught by Master Samson, who afterwards became abbot. Samson saw that the affairs of the monastery were being badly managed under Abbot Hugh. Debts due to the churchmen were not paid and, still worse, some monks borrowed



from Jewish moneylenders and gave promises to repay, under the seal of the monastery. Master Samson saw all this, but could do nothing. Instead, as guest-master, prior and sub-sacrist, he went on with his work. In other words, like a wise man, Samson minded his own business.

Then old Abbot Hugh made up his mind to go on pilgrimage to the shrine of St. Thomas at Canterbury, and, near Rochester, he fell off his horse and broke his knee-cap. There were no proper medicines available and the wound mortified. On the fourth day the old man died.

Who was to succeed him? For a year there was no abbot at St Edmundsbury, and the affairs of the monastery went from bad to worse. Samson, as sub-sacrist, did his best. He saw that the buildings were not left unrepaired, and some of the monks said, "Samson should be made Abbot." But Samson's enemies were jealous, and they said, "No!"

A year and three months went by before the monks of St. Edmundsbury elected their new abbot. Then the name of Samson was sent to King Henry II for his approval.

Abbot Samson proved to be a strong ruler. The monks obeyed even when he was absent. Sometimes Abbot Samson was away from the monastery attending Parliament, for he sat in the House of Lords, as well as being a judge. In Parliament he would not allow John to usurp the place of his brother, Richard the Lion-hearted, and when Richard was taken captive and imprisoned in Austria, Samson helped to collect money for the King's ransom. Nevertheless, though Samson liked Richard, when Richard asked some wrong thing the abbot was not afraid to say "No!" Did Richard mind? Well, he swore

a mighty oath, such as soldiers did in those days, but he soon found that the abbot was right.

When you hear the word "abbot" think of Samson of St. Edmundsbury; and if you think of Samson, you will not forget Jocelin and his book.



SOMETHING TO DO

Get a piece of vellum for the Class Museum and add some string and a blob of sealing-wax—for a seal. Also, a quill pen.

QUESTIONS AND EXERCISES

- 1 St Edmundsbury What does the word "bury" mean and who was St Edmund? Where is St Edmundsbury, and how did St Edmund get there?
- 2 Why is a seal added to a document? Who has a famous seal to-day? You will find the answer in a dictionary.
3. Turn to page 124 and find where the cloisters are in the picture



SIR RICHARD
WHITTINGTON

FARMERS who till the fields or feed their sheep and cattle do not live in towns. They are country folk. A town is a place where craftsmen and traders live. So long as the people of Britain only wanted the things they grew in their own fields, there were few towns. But when Edward Longshanks ruled in England, there were about 160 towns in England, each of which was important enough to send members to represent it in the Parliament called by Edward I.

Edward III did even more than earlier kings to encourage the growth of towns, for he wished to increase the sales of English cloth on the Continent.

Until the time of Edward III England could not manufacture the finer sorts of woollen cloth. On the downlands of Wiltshire, Gloucestershire, and elsewhere wool as good as any in the world was grown and it was exported to Flanders (Belgium), where the Flemings grew rich by making the wool into cloth. Edward did not like this. He welcomed many Flemish cloth-makers to England and promised them protection if they would make cloth in England, using English wool. There was much political trouble in Flanders about that time, so not a few cloth-makers were glad to come to prosperous



Here is a picture of a market hall at the end of the Middle Ages, as you can tell from the dress of the merchant at the table and his clerk. The upturned hats and the heavy capes go back to the time of the Discovery of America. In the busy square outside, the pack-horses and carts of the country-men unload their wheat, wool and other goods, which are sold by sample in the Market Hall. It is open to the weather, but the roof saves the account books and other papers from damage by rain.

Ancient market halls can be seen in some old English towns, for example, Chichester, in Sussex.

England, whose king was careful to do all his fighting overseas, in France. Thus English cloth manufacture was firmly established. As Mr. Paul Herring says:

The Weavers came from Flanders,
To build their fulling mills,
Beside the stream of Yorkshire folk
Beneath the Yorkshire hills. .
And the woollen cloth of Yorkshire
It built Leeds and Halifax,
The mills are weaving us gold, and
It's rare warm stuff for your backs.

Soon the growth of the woollen industry and trade with the Continent led to changes in the towns themselves. Associations of manufacturers, traders, and craftsmen arose, known as gilds, and part of their work was to train apprentices.

Spell the word without the extra "u." The word "gild" is then like an Anglo-Saxon word meaning "gold," and you are saved the trouble of writing an extra letter.

What is a gild? We get the first idea by recalling the primitive market by the ford, where goods were exchanged, and then remembering that, as towns became larger, special methods were necessary to make buying and selling easy and safe. The earliest gilds were clubs or friendly societies. Later, the gilds looked after such matters as the regulation of prices and the inspection of workshops. Then the gilds taught young craftsmen how to work, and a lad might be apprenticed to a master gildsman for seven years. During this time he lived in his master's house, shared the family food, and was taught his trade.

A London apprentice in the later Middle Ages, say when Henry V was king, had a hard life, but a jolly one.

He rose at dawn, washed in a bucket of cold water in the courtyard, and then had a breakfast of bread, hot milk, and porridge. Work ceased at nightfall. In the afternoons of Sundays and on feast days the sports included football matches between teams of apprentices.

Some apprentices rose to be great merchants. Thus, Sir Richard Whittington, whom you know as Dick Whittington, was the younger son of a country gentleman, who was sent to London to make his fortune. By becoming a Merchant Adventurer and trading in fine cloth overseas, Whittington showed how younger sons might make a fortune very quickly. He became Lord Mayor of London at the time of Agincourt.



SOMETHING TO DO

Read Beatrice Harraden's "The Goldsmith's Apprentice," from *Untold Tales of the Past*.



THE POET CHAUCER

ANOTHER great Englishman who lived towards the end of the Middle Ages was Geoffrey Chaucer, the poet. He was the son of a London wine merchant and was born in the Vintry, where the foreign wines were stored before they were marketed to the public. Chaucer probably went to school at the monastery of Holy Trinity, close to Aldgate. Picture him, satchel on his back, going each morning from the Vintry, along Thames Street, through a small gate in the Wall by the Tower of London, and then, with a sharp turn to the left, making for Aldgate. Chaucer always loved "to see the flowers as they begin to spring," so we can be sure Chaucer went this way instead of tramping through the crowded streets, as he would have done if he had gone by way of Bishopsgate Street and then turned towards Aldgate. In those days there were green fields very near to the city walls.

We next hear of Geoffrey when a pair of red and black breeches, a short cloak and shoes were given him as page to one of the ladies of Edward III's Court. The page's clothes had to be paid for, and so they are mentioned in the royal account books. Historians can learn a great deal about times gone by from old account books.

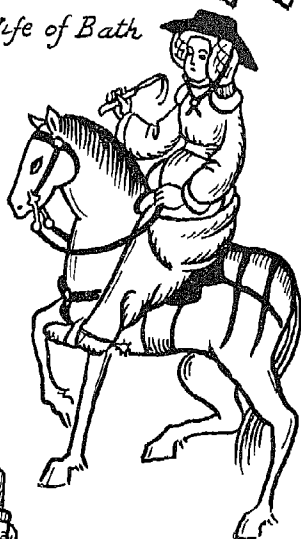
Before he was twenty years old, Chaucer was taking

The Knight



The Canterbury Pilgrims

The Wife of Bath



The Parson



The Friar



The Squire



part in the Hundred Years' War with France. He was taken prisoner, and Edward III paid £16 towards the youth's ransom. At this time Chaucer was very like his own young squire:

Embroidered was he, as it were a mead,
All full of freshé flowrés, white and red,
He couldé songés make and well indite,
Joust and eke dance and well portray and write . . .
Courteous he was, lowly, and serviceable,
And carved before his father at the table

Later, Chaucer married a lady of Edward's court and was made Controller of Customs in the City of London. His lodging was in Aldgate Tower. We can picture Chaucer, with his vellum books, sitting by the open window of Aldgate Tower. The sun has gone down, Epping Forest and the heights of Hampstead Heath can be seen from the windows. Londoners are coming along the great road from Mile End; at first slowly, then faster and faster, for the curfew is ringing from St. Martin's Church, near St. Paul's Cathedral. Below Chaucer's window are the sergeants who open and shut the gates and forbid the entrance of lepers and other travellers, who are not wanted within the city walls.

Because Chaucer was a good story-teller, he tells us about many interesting people in his poems, and, particularly, in the Prologue to his *Canterbury Tales*. A prologue means a foreword, and Chaucer's "word" came before a number of stories, supposed to be told by pilgrims on their way to the shrine of St. Thomas at Canterbury. Telling stories was a jolly way of passing the time during the long ride. We can also think of these

pilgrims as citizens of London just before the Wars of the Roses began. When the pilgrimage was over they came back to their work in the towns. Picture them in the streets of Chaucer's London—the Doctor, the Merchant, the Knight, the Shipman, the Monk, the Goldsmith, and, among the women, a Prioress, named Madame Eglentyne.

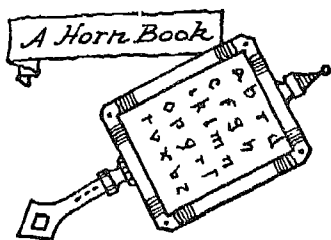
SOMETHING TO DO

Apart from his work as Controller of Customs, Chaucer acted as Clerk of the King's Works and had charge of the Tower of London, Westminster Palace, and other royal buildings and gardens. Study the map of Chaucer's London for a time and see how much of it you can make alive, first by remembering things you know already, and then by peopling it with the characters taken from the Prologue to *The Canterbury Tales*. The Vintry is close to the Wall Brook, a tiny London rivulet. On a low hill, rising from the river banks is St Paul's Cathedral, with St Paul's School near by. Greyfriars and Blackfriars are famous monasteries, while the Cross in the West Chepe is an Eleanor Cross, and the Conduit near by gave that part of London its water. Outside the city walls, with their gates, is the Strand (so-called because the Thames used to reach it at high tide), and such buildings as the royal stables or mews, a hospital for lepers, and the buildings near the King's Palace at Westminster. The Tabard Inn in Southwark was the place whence the Canterbury Pilgrims started on their long ride to Canterbury. The Smooth Field (Smithfield), you will remember all about that!

QUESTIONS AND EXERCISES

Take out the dates from the Chaucer map and reconstruct a life of Chaucer, thus. .

Born, 1340, Controller of Customs, 1374-86, wrote *The Tales* about 1387, Clerk of the King's Works, 1389, House at Westminster, 1399, buried Westminster Abbey, 1400.



A SCHOOLBOY IN CHAUCER'S TIME

WHAT were the English schools like when Chaucer was a boy? For many hundred years the schools were managed by monks and other churchmen. At Canterbury, Rochester, York, Durham, and elsewhere there were choral schools for choirboys, cloister schools for boys who were learning to be monks, and schools in the infirmary for poor boys who had no fathers. In the song school were taught singing, writing, and reading, but the schools in the cloisters were for boys who were to become monks, and there the teaching was more advanced. A rich man might send his boy to be taught by a great bishop, if so, he lived as a page in the bishop's household. Very few girls in the Middle Ages went to school at all.

If a boy in the later Middle Ages wanted to learn, what was he taught? A late medieval picture shows a schoolboy entering the House of Learning. First, he is given a horn-book, on which is the alphabet. Having learnt his A B C, he is allowed to enter the House of Seven Rooms. In the first, he will learn grammar. But soon the boy is moved into other classes, where he is taught how to think, and how to do arithmetic and understand geometry, that is, measuring. Later, he learns about the stars and science. The topmost room in the House of Learning is given

over to theology, this being the special knowledge of Mother Church.

In Norman times Latin was still the language of the learned, but French was the language into which the Latin was translated in schools. This use of French went on for about two hundred years. Then English became general, as it was in the time of Chaucer.



In pictures of medieval schools, the schoolmaster always carries a birch. This was not entirely for use, the rod was a sign of the schoolmaster's authority, like the sceptre of a king or the crook of a bishop. Nevertheless, there was a great deal of punishment, and schoolmasters were always quoting, "Spare the rod and spoil the child," or making up little Latin sayings, such as this:

Wisdom that is not willingly sought
With the rod must needs be taught.

The monks could not think of any other way of keeping order and making their pupils learn. Punishment might be for going to sleep in church or singing wrong notes in the chants. At times, however, a boy in the Middle Ages really deserved punishment. Reginald of Durham tells of one naughty boy at Norham named Haldene (*Puer ignavus*, as the chronicler calls him). Haldene locked up the church and threw the key into the River Tweed. Happily, the key was recovered later, *inside a Tweed salmon*.

Girls, in the Middle Ages, went to school at nunneries. You will notice two of them on the map of Chaucer's London, one just outside the Tower Postern and the other at Stratford, on the road beyond Mile End, leading from Aldgate. Some of these nunneries were built in Anglo-Saxon times, and girls came to them when they were about twelve years old and stayed until they were twenty. If they cared to stay on, they could then become nuns.



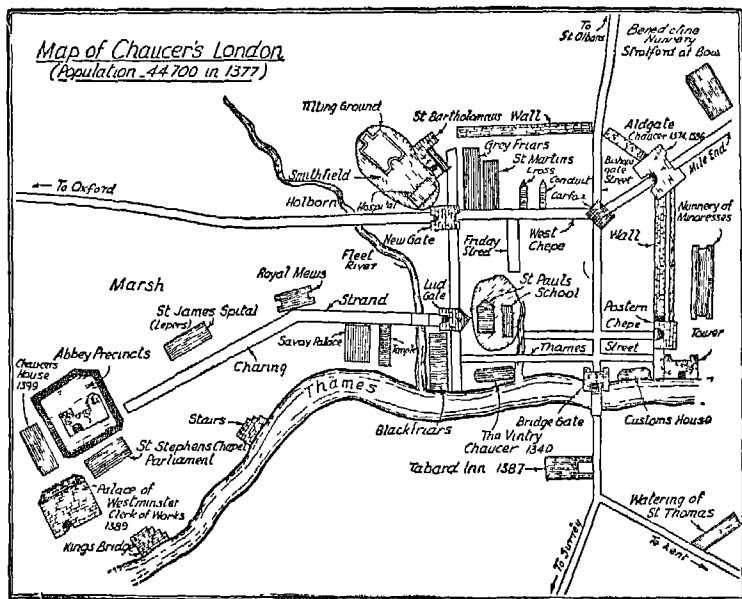
Apart from book-learning, the nuns taught their pupils how to spin, weave, and embroider garments for the churchmen or themselves. Madame Eglentyne went to school at a Benedictine nunnery in Stratford atté Bow, and was good at French.

SOMETHING TO DO

What is a hoin-book? Make an imitation of one for the History Museum.

QUESTIONS AND EXERCISES

- 1 Read the Prologue and see what Chaucer has to say about the French taught at Stratford atté Bow.
2. How many Latin words do you know?





EARLY ENGLISH PLAYS AND CAROLS

BOYS and girls have always liked to dress up and act. Indeed, acting is one of the oldest kinds of play. Long before Christian times people in Europe used to dress themselves in leaves and branches, and pretend they were "Spring" or "Summer," or a man might dress in rags, shiver and pretend he was "Winter."

About a hundred years before the Norman Conquest a certain Bishop of Winchester thought more people would come to his church services if he introduced play-lets. Thus, for Easter Sunday, he taught his priests and choirboys to dress up as if they were the Three Maries coming to the Sepulchre. At the Holy Sepulchre the Maries found a shining figure, seated upon what might be an open tomb. This shining figure was an angel, and he said:

"What seek ye?"

And three choirboys, dressed as women, replied:

"Jesus of Nazareth."

To which the angel said:

"He is not here. He is risen."

Then, perhaps, an Easter carol was sung, the church bells rang out, and the people went home saying what a good idea it was and what a merry Easter they were having.



At other times there were Christmas plays, with Christmas carols, or a little play telling the story of one of the apostles or saints. Still later, these plays were given in the churchyard, where it was easier to put up scenery, and where a larger audience was possible and, at last, the people themselves acted the religious plays. In particular, plays were written for bands of players, who toured the country round, acting upon platforms, which were drawn from street to street and town to town by horses. No fewer than twenty-four plays were acted by the gildsmen of Chester.

Later still, some plays had nothing to do with the Bible or the stories of saints, and were performed in the court-yards of the large inns. From these beginnings such plays as those of Shakespeare became possible.

SOMETHING TO DO

Act a scene from one of the early Miracle Plays, such as the shepherds' scene, with the episode of Mac the sheep-stealer, which ends with the angels' song and the departure of the joyful shepherds for Bethlehem. It is taken from a Nativity play, acted by the gildsmen of the town of Wakefield. The whole play can be read in a volume of Everyman's Library. The characters are

Three shepherds, Mac, the sheep-stealer, Mac's wife, whose name is Gill, the Virgin Mary, the Child Christ, and an angel.

First one of the shepherds describes his life on the cold hillsides above Bethlehem, though really he is describing a shepherd's life in England. Then Mac comes in, with a cloak thrown over his smock, so that the shepherds may not recognize him. But the shepherds are too sharp for him, that is, until they fall asleep, and thus allow Mac to go off with one of their sheep, which Mac takes home to his wife. She is spinning and is frightened when she hears what Mac has done. She thinks Mac may well be hanged for this theft, but decides to take the risk, and puts the sheep in her bed and lies down beside it.

You can imagine the funny scene which follows. The shepherds wake up, find their sheep has gone and, of course, suspect Mac. Going to Mac's cottage, they find Gill in bed, with a "baby" at her side. One of the shepherds is suspicious and says.

Shepherd. Mac, with your leave, let me give your bairn but sixpence

Mac Nay, go 'way. He sleepys

Shepherd. Methinks he peepys.

Mac. When he wakens he weepys.

I pray you go hence

Shepherd. Give me leave him to kiss, and lift up the clout (sheet).

Whatever is this? He has a long snout.

Of course, the supposed child is the stolen sheep, with its four feet tied together. The scene ends with the shepherds putting Mac into a blanket and tossing him high for his sins. Then the shepherds return to their sheepfolds in the hills and hear an angel singing "Gloria in Excelsis." They are told to go to Bethlehem and take presents with them for the Holy Child, one a "bob of cherries, another a tiny bird, and the thrid a tennis ball." The Bible does not say what gifts the shepherds brought to the Manger, so the play-writers of the Middle Ages invented some.





EARLY ENGLISH SONG AND MUSIC

THE singing of the carols in the medieval plays was quite as important as the acting. From them came English music. Imagine the invention of the first "canon," which is a song in which all the singers do not begin at once, but come in "late." The song may have been called "Sumer is icumen in," and, perhaps, was sung by a boy dressed up in leaves and flowers, as if he was Spring. As he sings, another choirboy joins in, but singing the first line when the earlier singer is at line two, then another singer and another join in, until four are singing the tune, one after another, and, strange to say, discovering a harmony. When the choirmaster wrote out the music, correcting a note here and a note there, the whole really made a harmony. Then, perhaps, a ground bass was added, sung by two other voices, making six in all. Thus the "canon" was completed. Here are the words of "Sumer is icumen in," translated into modern English.

Summer is a-coming in,
Loudly sing Cuckool
Groweth seed and bloweth mead,
And springeth the wood now.
Sing Cuckool

*Figures with musical instruments
from old manuscripts*



Ewe bleateth after lamb,
Loweth after calf, the cow,
Bullock leapeth, buck lurketh (in the greenwood)
Merrily sing, Cuckool

Well singest thou, Cuckool
Nor cease thou ever now

But hear how much better the words would be if left
with the old spelling:

Sumer is icumen in,
Llude sing cuccul
Groweth sed and bloweth med,
And springth the wude nu—
Sing Cuccul

Awe bleteth after lomb
Lhouth after calvé cu;
Bulluc sterteth, bucke verteth,
Murie sing Cuccul

Cuccu, cuccu, well singes thu, Cuccu;
Ne swike thu naver nu,

Notice that the “e” in “llude” is pronounced, so is the
“e” in “wude,” in “calvé,” and in “bucke.” “Nü”
rhymes with cuckoo, cuckoo!

THE OLD BALLADS

No one knows who wrote “Sumer is icumen in ” He
may have been a scholar who travelled from monastery
to monastery, or university to university, in search of a
meal, a sleep by a fire in winter-time, and a little know-
ledge. When the wandering scholar was tired of writing

in the Latin of the monks, he wrote this little song in English at Reading Abbey.

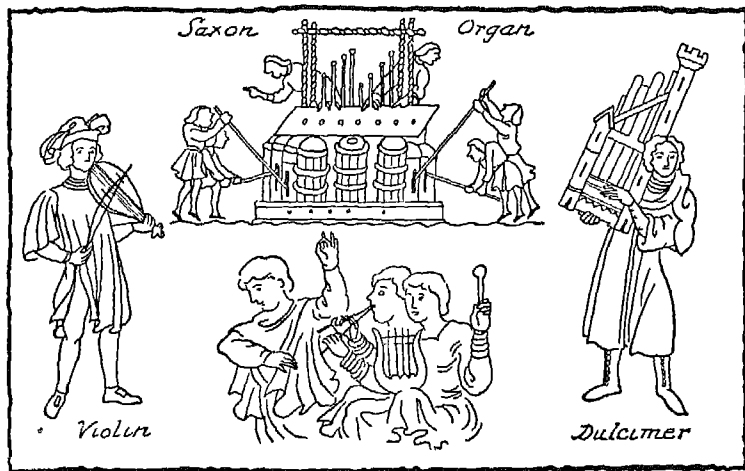
About the same time, story-tellers—glee-men, as they were called—were reciting the early ballads. Glee originally meant a piece of music for three or more voices, each singing a part. Later, this music seemed so jolly that the word came to have a new meaning, "mirthful," which is what a good song should always be. The early songs were often accompanied by simple dance music, and so were called "ballads," taken from a Latin word meaning "to dance." To-day, we have usually forgotten the dancing part of a ballad and only remember the story which the glee-man recited to a simple accompaniment on the harp or fiddle. Perhaps this was all that could be written down, for listeners forgot the funny little movements with which the glee-man emphasized his story.

Some of the English ballads told the adventures of the outlaw, bold Robin Hood, who may have lived about the time of Henry III. We don't know. Indeed, Robin may never have lived at all. If so, he was just an invention of the glee-men. In any case, in the later Middle Ages men, women, and children loved to hear about Robin Hood, who lived in Sherwood Forest, Nottinghamshire. Friar Tuck and Little John, whose "stature was seven feet high," were friends and followers of Robin. At the very end, when he knew he was wounded to death, Robin Hood blew his great hunting-horn and Little John came to his aid. This was Robin's last request to Little John:

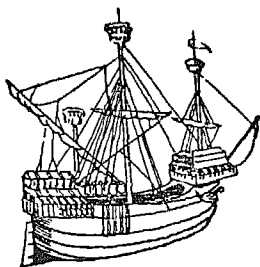
But give me my bent bow in my hand,
And a broad arrow I'll let flee,
And where this arrow is taken up,
There shall my grave digg'd be.

SOMETHING TO DO

1. Read aloud the poem "Sherwood," by Alfred Noyes. It is all about Robin Hood. Compare the poem by Alfred Noyes with one of the early ballads about Robin Hood.
2. Get a gramophone record of the round, "Sumer is icumen in," and play it to the class. The round was written in the thirteenth century, and it is interesting to compare it with music known to be modern. After reading the ballad "Sir Patrick Spens," it might be possible to get a gramophone record of Pearsall's part song, which is a musical setting of the famous ballad. This is modern music.





COLUMBUS FINDS
AMERICA

YOU have noticed that in telling the story of Britain we have spoken again and again of men and women who lived outside the British Isles. Julius Cæsar came from Rome, Hengist and Horsa came from what is now Germany, while William the Conqueror came from Normandy in France, and all three helped to make British history. The story of the Hundred Years' War would make no sense at all if we read about Edward III's victory at Crécy and Henry V's victory at Agincourt, but heard nothing of the Maid of Orleans, Joan of Arc.

We now come to another bit of Britain's story which cannot be understood if we think only of the England, Scotland, Wales, and Ireland. In 1492 (the date is at least as important as "William the Conqueror, 1066"), Christopher Columbus discovered America. A.D. 1492! A.D. 1492! A.D. 1492!

In discovering America, Christopher Columbus discovered the Britain of modern times. For two thousand years Greece and Italy, in the Mediterranean Sea, had been the centre of the Western world. When Columbus discovered America, the centre of the Western world shifted. The new centre proved to be England, as our map shows very clearly; London, Bristol, Liverpool, and

Glasgow, which had seemed to be on the outskirts of Europe, now proved to be central points in a new trading-world—the modern world, the world in which we live, the world of to-day

We must know something of this man, Christopher Columbus, who, without knowing what was to come of his discovery, did so much for our islands.

Before the time of Columbus, sailors knew the Atlantic Ocean as a Sea of Darkness. Columbus changed all this. He was an Italian by birth, the son of an inn-keeper. Born about the time England was being driven out of France by Joan of Arc, Columbus went to sea when he was fourteen years old. Later, he became a map-maker in Lisbon, the capital of Portugal. When he was thirty years old, Columbus may have visited Iceland and, perhaps, heard of the earlier Viking journeys to Greenland. At any rate, a year or two later he began to ask himself this question:

“What is there on the other side of the dark Atlantic?”

At last Columbus asked the King of Portugal to give him ships that he might find out. Then he tried the English Court, and when he still did not get the ships he wanted, Columbus turned to King Ferdinand and Queen Isabella of Spain for help. In Spain, Columbus waited for seven long years, but, in 1492, he sailed into the Sea of Darkness.

The King and Queen of Spain lent Columbus three ships. Columbus's own boat, the *Santa Maria*, was ninety feet long and carried a crew of fifty-two. One day the three ships sailed 180 miles; Columbus told his men they had sailed 144 miles! Why did he do this? Well, Columbus did not know how far away the New World

might be and did not want his men to be discouraged too quickly.

Weeks went by. August passed; September passed; still the three ships sailed on. On the 8th of October many birds were seen and Columbus felt sure land was near. On October 11 came a great discovery—a little branch full of wild roses floating on the water—another sure sign of land. On October 12 (what we call October 21 to-day) Columbus discovered the islands known as the Bahamas. Putting on his armour and wearing a scarlet cloak, Columbus went ashore and took possession of the islands for Ferdinand and Isabella of Spain. The natives seemed well built, athletic, and intelligent, and Columbus noticed that some of them had rings of gold in their noses.

Gold! "May our Lord in His mercy direct me until I find this gold." So Columbus wrote in his journal. When he returned to Spain, it was the gold which excited the Spaniards—the golden belts, the golden masks, the gold dust, and the nuggets of gold.

While Columbus was discovering America, Vasco da Gama, a Portuguese sailor, was discovering the sea route to India, by way of the Cape of Good Hope. Italian and Dutch navigators also added to the world discoveries. Tasman, a Dutchman, discovered Tasmania and New Zealand. Such men as Magellan, who first sailed round the world, and the Englishman, Francis Drake, completed these discoveries. The world which had centred around Greece and Rome for two thousand years passed away; a new world, the Modern World, came into being, with the British Isles in the very centre and London as the chief trading-port.



ANNUAL SUMMARY

WHAT have our history lessons taught us thus far? Instead of the Britons being a people living just above the marshland round about a river ford, they have come to live in villages built along highroads or in towns, where the comforts of life can be manufactured or brought from long distances. Whereas Britain was a lonely island in the northern seas at the time of Christ's birth, by the end of the Middle Ages it traded with France, Flanders, and Italy, and Britons who could read were in contact with the books and knowledge of all Europe. Again, the church-builders of France had taught British church-builders how to make great cathedrals, as the castle-builders of Normandy had taught English builders to make the great Norman and Plantagenet castles

Such changes are called a "growth of civilization," that is to say a growth in the comforts of life, knowledge, and manufacture. We shall find that the growth of civilization was to go on until the Britain of to-day, Our Britain, was possible.

